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THE REAL THING

WORONI
AUGUST 25, 1978

*WE, THE MEMBERS OF THE WORONI EDITORIAL COLLECTIVE WISH TO
DISASSOCIATE OURSELVES IN EVERY WAY FROM THE BLUE WORONI
EDITED AND PUBLISHED BY A.J.M. WALTON FOR THE ANU LIBERAL SOCIETY.*

LETTERS

kev

We are writing our disgust at the article from your pseudonymic correspondent, the abominable Derek, attacking our Kev and Mo. Not only did this article use a fictitious title "Fire on the Mountain" to describe the record which we all know so well from the Union Juke Box, and accused the New Australian singer of having adopted his cute Lancastrian accent (God knows he's tried hard enough to lose it) but even accused the Seven Seas fish shop's spotted Whiting of being a European Carp.

There is no synthesiser. The effect spotted by keen-eared Derek was produced by Pat Wogiano's magical playing of the rare toe organ.

As to your Derek Yeti, he is not only a liar, a plagiarist, an alibi, and a deaf-bigfoot - he is a nephew of Sir John Kerr, a secret listener to the Macquarie News Network and has only got one ball.

Anyway we LOVE KEV & THE MO.

Yours sincerely,
Heinrich Slap Ratbag
(ex Nazi masochist vegetarian)
and Gonorria Goebbels
(neo-stalinist pinchpocket and secret S.M. partner of Alistair Walton)

P.S. I would have sent you \$5 but I've already sealed the envelope.

budget

The Budget, to state the obvious, was austere. However, austerity breeds prosperity as the slogan makers would say. The Budget, while not nice, was nevertheless necessary. Despite hysterical claims to the contrary spending on education, health, defence, welfare, and culture has been either increased or are the same in real terms.

The decision to abolish Medibank Standard and compulsory health insurance can only be applauded. Medibank, as Labor (in its paternalistic socialist manner) first introduced it was based on the hideous fallacy of something for nothing. We were all to have totally free health cover... for nothing! There ain't no such thing as a free lunch, and nor is there any such thing as free health insurance, someone has to pay and that someone was the Australian taxpayer. While retaining Medibank (on principle a foolish thing but politically wise) the Fraser Government was at least open and above board about it. The taxpayer still paid for Medibank but at least he knew how much it was costing him and where he was paying for it.

The concept of a compulsory health insurance is as absurd as the concept of a compulsory comprehensive motor vehicle insurance for all car-owners or the concept of a compulsory personal property insurance. The state certainly has a duty, through legislation, to protect its citizens from each other, and while the protection of citizens from themselves (e.g. seat belts) is debatable, the

garran kicks back

As one of a large number of Garran residents who read Kym Sullivan's nauseatingly hypocritical letter in your last issue with feelings of anger and disgust, I would like to comment upon some of the points he made.

Mr Sullivan begins with the statement that "Garran is dead", and laments the fact that "at one time Garran was the academic and social centre of the campus". As a mere third year I am unable to contest this claim - Mr Sullivan, who has spent so long getting his degree he is rumoured to be due for long service leave, is in a far better position than I to speak of Garran's past. Restricting myself to the present I can only point to the very high number of present and intending Honours students in Garran, and to the fact that Garran, as the most popular college on campus, is able to exercise a high degree of selectivity in choosing new members. One of the principle criteria in such choices is, of course, academic record or potential. Garran is certainly more academically inclined than neighbouring Burton Hall, where 70% of residents last year failed at least one unit. Possibly in an attempt to take over the role of "the social centre of the campus", Burton last year enooyed a degree of social activity far higher than Garran. Results appear to show that academic and social functions tend to be in conflict in a residential college. Perhaps the Union should become the centre of social life on campus, and leave the colleges to their more academic and residential tasks?

Mr Sullivan's comments concerning the Earden's lack of "concern for the social as well as the sporting and person (six) well-being of the students" are admittedly very near the truth. I first made the Warden's acquaintance in May of this year, and then in an official, rather than a social context. The continuing utility of such a Warden, if not the office itself, is certainly questionable. However, I

wish to suggest that for as long as Mr Sullivan and his friends and imitators retain their links with Garran Hall, a measure of authority is necessary to restrain their more simian outbursts. In the absence of an experienced zoo attendant, the Warden is as suitable a person as any.

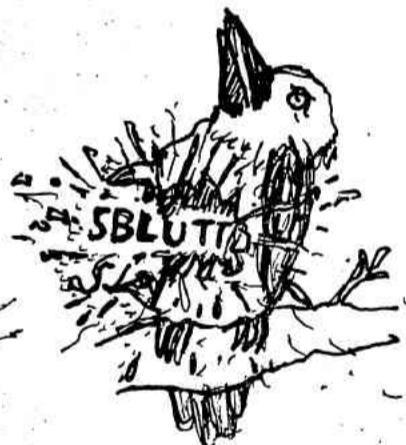
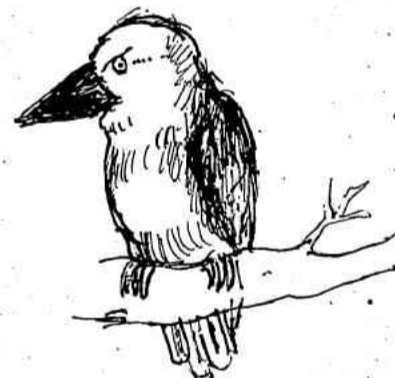
Mr Sullivan attacks the Warden for his "hard line on parties", and complains that "many parties have been diffused at midnight", and that "gatherings in a student's own personal room are banned". As one who had the misfortune to live facing Mr Sullivan's large end room - before he was finally evicted after an especially late and noisy party - I regret that I cannot sympathise with him in any way. After being woken up several times in the early hours of the morning by the drunken shouts, off-key bugle calls and loud music of Mr Sullivan and his friends, and finding that I couldn't hear my own radio above the noise of his stereo, I began to plot raids upon the fusebox, and dreamed of securing the offending bugle and melting it down into a club, and began to consider the possibility of placing a small explosive charge in the heart of the amplifier... Mr Sullivan should think himself lucky he left! The rule providing that all parties should end at midnight is eminently fair to the majority of residents who do not share Mr Sullivan's taste for debauchery and late rising. The rule on "gathering" in students' rooms is intended to apply to parties - concatenations of excessive people, alcohol and decibels - and not to the normal gatherings of a few friends for coffee or a quiet beer. It is outrageously inequitable that a community of 250 people should be kept awake, against their wishes, into the small hours of the morning, by the pleasures of a selfish few, and rules designed to prevent such occurrences deserve the support of members of residential colleges everywhere.

Mr Sullivan's latest exploit, which resulted in him and two of his col-

leagues being declared persona non grata - they had already left the Hall when the events took place - involved streaking around the corridors to the accompaniment of bugle calls and drunken yells at an hour so late - or so early - that nobody was conscious enough to make an accurate note of the time. I had a confused idea it was between half past one and two, but other sources have placed the starting time anywhere from 2.30 a.m. to 5.30. Certainly it was at an hour when the majority of Garran residents would have been asleep. Mr Sullivan claims that he and his fellow exiles "feel that a great deal of freedom has been taken away as a lot of our friends reside in Garran Hall". Mr Sullivan apparently feels that he, a non-resident, should be able to career around the corridors in the small hours of the morning, yelling and shouting, disturbing everybody else, and expect to escape without a penalty. Whilst declaiming about his loss of freedom to visit his friends, he blatantly tramples on the rights of the residents of Garran to enjoy an uninterrupted night's sleep. He arrogantly assumes that, because he has lived in Garran for time out of mind, and has some friends who still live there, he has the right to run through the corridors any time he wishes. If he tried such an activity in another residence, of any sort, of which he was not a member he might well end his career in the tender arms of the police. His sole justification for his actions is the presence of his friends in Garran - I can only hope, in common with a great number of other people, that his friends feel their ties with Kym to be so strong that they move out of college, thus removing the need for Mr Sullivan to enter premises he obviously finds distasteful.

In his letter Mr Sullivan claimed that "over recent years... Garran's reputation has faded enormously". A reputation such as Mr Sullivan and his non-resident friends have tried to establish for us is one we could well do without.

A concerned resident



state certainly does not have a duty to protect its citizens against unexpected monetary burdens! The decision to take out insurance is a purely personal one and totally outside the scope of the state's powers. There are those who would disagree with this, believing that the state should own and control everything but fortunately they have yet to gain ascendancy.

However, the Fraser Government is still providing a 40% universal health cover but I would venture to suggest that this inconsistency with Liberal principles will be gone before the end of 1979. As one well-placed member of the government said, "We should have gotten rid of it three years ago, but at least we've made a start now."

R. Lake

we ARE WORON!

August 3rd, 1978.
Volume 30 No. 6.

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Advertising is worth a 20% commission to the student bringing it in.

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DOPE TALK

The Cannabis Research Foundation of Australia held its third National Conference in the ANU Union bistro on August 17 and 18.

In opening the conference, Tony Parsons, CRF National Director, noted that over one third of the population of the US live in states where simple possession of cannabis is no longer a criminal offence. Parsons said groups wanting cannabis law reform in Australia now include the national Young Liberals, the NSW Young Labor Party, and the Workers Party.

Don Chipp told the conference that he thought the Fraser government were naive to think their policies were affecting the illicit drug trade. Chipp was asked his position on simple possession charges. He replied "I'm absolutely confused". What WAS needed, Chipp said, was a national education program on sexual conduct and alcohol as well as cannabis.

Greg Chesher, from the Pharmacology Department at Sydney Uni, related marijuana to epilepsy. While THC makes epilepsy worse, experiments in the US and Israel show that cannabidiol can control epilepsy where other drugs fail.

Lorna Cartwright, co-author of "A Citizen's Guide to Marijuana in Australia", was shocked that university students in surveys have thought marijuana much the same as opium alkaloids. Cartwright said "Change is going to come from the attitudes of the media".



WALTON WRECKS WEEK



Bush Week officials were stunned on August 18 when the Iron Man Race (famed for its artistic virtues) was turned into a gubbering and rather hideous Liberal Society meeting.

Michael Yabsley and Alastair Walton are seen here leading the rabble into unknown depths of depravity and vomit. Onlookers felt queasy at the sight of student politicians raising their usual arguments.

Bush Week overall was pretty boring this year till the Friday. The highlight was on Saturday, when the band Dragon tried to beat the shit out of a couple of Forestry students in the Refectory.

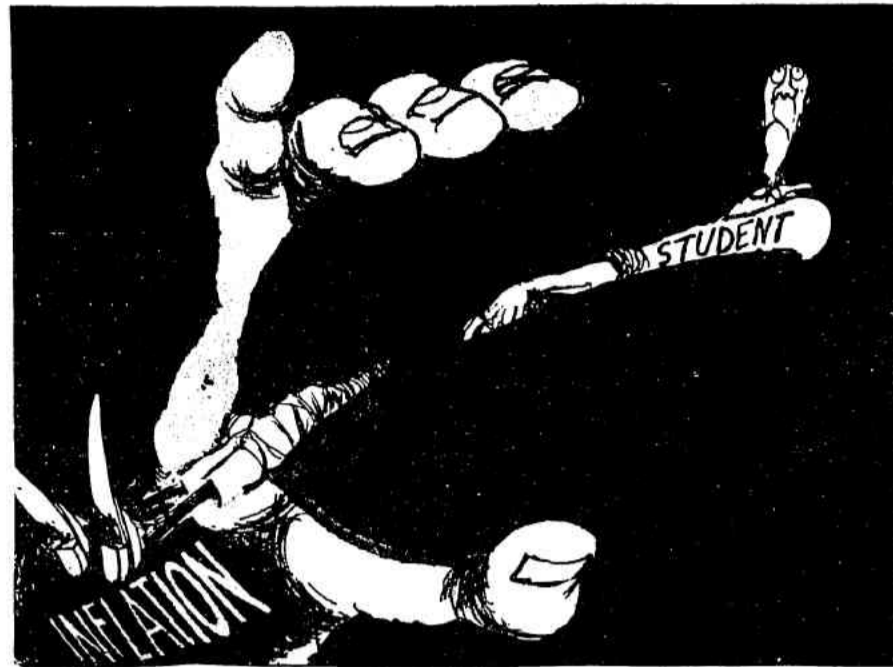


WHOSE TAX REVOLT!?

Earlier this year California was forced to radically alter its taxing provisions by a movement which has become known as the tax revolt.

In Australia the media has been over-quick in mimicking this irksome development. Rupert Murdoch has been a particularly vociferous proponent for an Australian tax revolt, and well he might be, for it is only those who are in his economic class who stand any chance of benefiting from it. Students won't benefit from a tax revolt because it means that the tax 'burden' is thrown off the shoulders of the upper and middle classes in such a way that it lands on the more numerous poorer and weaker sections of the community. This results in these people losing buying power, living standards, and wages and allowances.

Since 1975, the Fraser Government has been restructuring the tax structures to take an increasing amount from the less well paid to allow the wealthy the freer enjoyment of their wealth. By taxing government benefits Fraser reduces them, by returning a part to consolidated revenue. This development is a political one which reflects the bias of the Liberal Government and its supporters. When people such as Murdoch and his friends call for less tax they mean less tax for themselves. It does not concern them if this means cuts in government social services programs for they don't have any real interest in these programs and would much



rather see them taken over by private enterprise. A tax revolt only makes sense to them if ensuing cuts cut into these areas before any other. They would not like to see equivalent cuts in, for instance, the Department of Trade. The effects of a tax revolt would be felt in the departments of Education, Social Security, Immigration, Health, and Aboriginal Affairs.

At a time of high unemployment, stagflation, developing depression, and with a falling dollar those who rely on the many services these departments

provide should organise to defend their own interests. This clearly applies to students for they have lost a lot in the last few years and they stand to lose a lot more in the future. They have lost the means to live in cheap accommodation, job opportunities the buying power of their allowances, and they have had their student unions disrupted by Liberal elements who would be the first to support Murdoch's tax revolt. All in all, our living standards are falling around us as the government props up the wealthy sect-

ions of the community. The rich get richer and the poor get poorer.

Students should organise against this and endeavour to alter the government's tactics. In so doing I believe they should not balk at criticising capitalism, which is failing, and they should seek for alternatives. By this I do not mean that they should adopt the "smash the capitalist state" rhetoric of some middle class revolutionaries. Students can and should build their own unions and extend them into broader political activity that is still representative of the majority student interests. In effect this means that AUS should be supported and that it must make real efforts to represent student interests rather than allow itself to be pre-occupied with radicalisms which do not further mass student interests one iota. It seems to me that AUS is in the best position to lead and co-ordinate solid actions for increased allowances and for the removal of these new 'tax revolt' taxes on student allowances. Only through AUS can students fight this developing tax revolt which threatens them. AUS can do this only if it is properly controlled and defended by the student body. This has not been the case over recent years but nevertheless can be achieved if students put their minds to it.

Chris Warren

the Co-op Bookshop

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Millett:	
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Spiritual Midwifery	\$11.75
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Society & Electoral Behaviour in Australia	\$14.95

Concessions Area, ANU
Phone: 49 3550

ANU BASKETBALL CLUB

The 1978 Australian Intersivity Basketball Championships will be staged at the new ANU Sports Stadium from August 28 to September 2. The Championships this year are expected to be one of the best ever staged, and the ANU Basketball Club as host, is proud to show off the excellent facilities provided by the ANU gymnasium. Games will be played daily at both the ANU gymnasium, and the ACTABA Basketball Stadium at the showgrounds.

Teams competing will be travelling from as far as Perth and Adelaide. In all there are 17 different universities competing, and both mens' and women's teams will be of a very high standard equalling State 'A' Grade basketball throughout Australia.

As well as the physical torture of five days of gruelling competitive basketball, the ANU Basketball Club has organised social events for most nights. Details of these events can be obtained from the Stadium or any ANU Basketball Club official. The social evenings are open to the general public, and university students.

If you have nothing planned, don't miss out on this great opportunity to see Australia's top University Basketballers.

Third Annual National Planning Students' Conference, Friday 25 - Saturday 26 - Sunday 27 August, 1978. School of Town Planning, the University of New South Wales, Kensington, 2033.

The aim of this and previous student conferences is to encourage discussion of urban and regional issues, and foster friendly association between various planning Schools throughout Australia. In addition it is hoped that this Conference will be able to come to some conclusions and recommendations, however tentative on the issues involved.

Perception and the Quality of Life
Innovation and Planning
Mechanisms of Innovation

The speakers and workshop participants include Peter Annand, Margaret Barry, Rod Cavalier, James Colman, Milo Dunphy, Nita McCrae, Leonie Sandercock, John Whitehouse, John Wright, a few hopefuls and you.

Registration fee \$15. Enquiries to Urban Research Unit (49)2297.

SISTER PAT SORBY

has returned from overseas and can be contacted at

- The Cottage, Phone 49 4394
- Health Service, Mondays and Tuesdays 2 pm - 5 pm.
- Messages can be left at the Students' Assn. Phone 49 2444
- After hours emergencies, Phone 49 3552.

PUTTING SOME LIES TO REST

Two weeks ago a newspaper called 'Blue Woroni' was seen around campus. Edited and published by A.J.M. Walton for the ANU Liberal Society it contained a number of lies and misleading information about the S.A. and the bodies and activities associated with it.

Alastair Walton in his 'editorial' said that the need for such a publication arose because "the special issue of 'Woroni' dealing with compulsory membership did not contain one article by those who support an act of individual free choice. This situation arose because a motion passed in a Students' Association meeting specifically precluded all opposition to the status quo from being published"

There are several things wrong with this statement. Taking last things first.

- No motion specifically 'precluding opposition to the status quo' was ever passed in an S.A. Meeting. The motion Walton refers to was passed at the S.A. Meeting on June 7 1978, and stated that 'That the Students' Association produce a special edition or Woroni, in conjunction with the Students' Association of the C.C.A.E. concentrating on the attacks on student unions by the Federal Government.'
- The editors of the special issue of Woroni never received any copy from the supporters of voluntary unionism, so naturally none appeared in that issue.
- Further, as a proof that Woroni publishes a wide variety of viewpoints Alastair Walton's article in Blue Woroni, 'Voluntary Membership of Student Association' had in fact already appeared in the previous issue of Woroni.

It was said that only the Students' Association would be affected by the government legislation, but it has been authorized by the Union, the Sports Union, the R.S.A. and the A.N.U. Law Society that all these bodies will be affected by the government's legislation on voluntary unionism.

Robert Lake's article on the distribution of S.A. fees contains a number of half truths that should be explained.

Lake says \$16,000 p.a. are sent to A.U.S. and 'never seen again'.

- This money was not sent either this year or last year as a result of the Liberals' Court action.

- The money that has been sent in the past has had benefits to students, which would not be noticed by Lake and his ilk. e.g. T.E.A.S. was a result of lobbying by the A.U.S. Education Department. Changes in assessment and class sizes have been possible because of information given to students by A.U.S., thus enabling them to fight the University Administration.

'Legal-fees, says Lake, have been set aside to fight two cases brought by concerned students against the Association'.

- What Lake doesn't mention is that these 'concerned students' are Liberals, who, not content with democratic participation in the Students' Association are now trying to break it financially by dragging it through the courts.

- By calling this figure of \$10,000 'unrealistically low' Lake obviously sees this type of action, which costs us, i.e. the students, thousands of dollars, continuing.

Lake discusses some of the services offered by the S.A. **Funding of Clubs & Societies.**

He imagines clubs & societies organized on a 'user pays' principle.

- In practice this would raise some difficulties. How does one apply the 'user pays principle?' to the Choral Society? or the Evangelical Union (who is using what?) or even the Liberal Society?

- Imagine further the extra expense to each club who had to go elsewhere for its printing, for advice on how to deal with the Uni administration, commercial operators, etc.

Lake says that the S.A. is biased, e.g. little money is paid to the Newman Society'

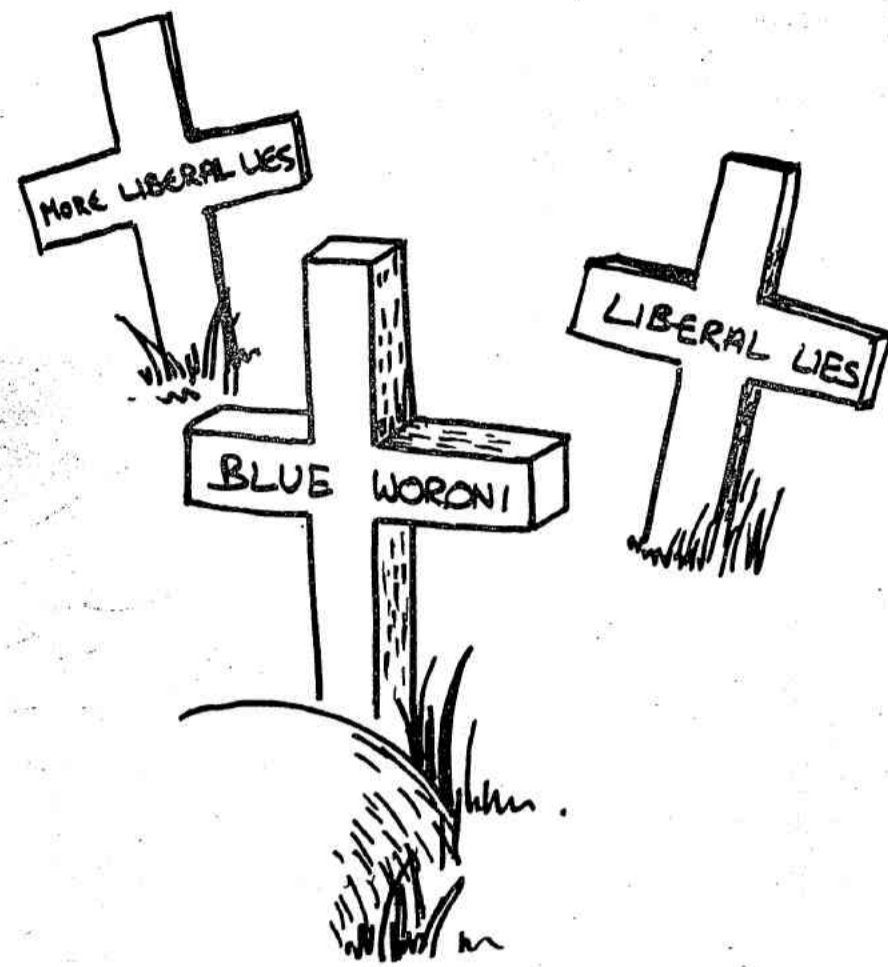
- The Newman Society have not asked for any money this year - therefore they were not given any.

Student Loans.

Lake says these 'could just as easily be run by the University'

- Student loans are organized by the University Administration in most other universities. BUT because they do not have student organizations running them they are less understanding of the needs of students and their ability to repay.

What can some bureaucrat on near professor's salary understand of a students' lifestyle?



Access to Cheaper Insurance

Lake says that 'when the S.A. becomes voluntary there is nothing to stop you using A.U.S. Insurance'

- The Liberals want to get rid through voluntary unionism not only of the S.A. but also A.U.S. If A.U.S. goes there will be NO insurance.

Student Discounts with I.D. cards.

Lake says these cards have nothing to do with the S.A.

- The A.N.U.S.A. provides international Identity cards and A.U.S. cards. These cards provide cheap travel with A.U.S. and student discounts overseas.

The Food Co-op

'An entirely autonomous, self-supporting organization' which 'owes no allegiance to the Association'

- The Food co-op may not owe any allegiance to the S.A. but it does owe \$3,000 to the S.A. for stock.

- It also has use of the S.A. phones and facilities.

- It is an affiliated club & society.

Low Cost Housing

Lake says that the S.A. owns no real estate and therefore cannot offer any low cost housing to anyone.

- This is true but it was the S.A. which put pressure on the university to provide the 40 or so student houses now in existence.

- The S.A. also lobbied the University for the use of Corin Dam huts as a residence

- The S.A. has helped many students in trouble with their landlords.

The Cottage

Mr Lake says that he is sure that the University would pay for the running of the Cottage. It would pick up the bills that the S.A. now pays.

- The flaw in Lake's argument is that the University has not got the money to do this. The University will undergo no real growth this financial year. Cutbacks, have already been implemented. F

financial year. Cutbacks affecting students, have already been implemented. For instance notice that the Chifley Library now opens ½ an hour later and closes ½ an hour earlier than last year.

Finally, 'Blue Woroni' contained a full page ad which quoted Senator Ken Wriedt as stating "The Labor Party is not in favour of compulsory student unions". But the full sentence as quoted in the Hansard of June 2 (p2328) runs "Did Senator Button last night say just the opposite - that the Labor Party is not in favour of compulsory membership of student unions."

The Liberal students left out words in order to ascribe to Senator Wriedt a direct statement he did not make but which suited their propaganda needs. They wanted to highlight a direct and striking quote from a senior Labor parliamentarian in their ad, so they faked one.

Classically Inclined?

If you like classical music, watch out for Monday classics 8.30 pm on Monday nights, Variations, at 5.30 on Sundays, Interludes, at 7.00 pm on Sundays, and (to complete Sunday) Music Review, with John Collis, at 7.30 pm on Sunday evening. John reviews concerts that have been on in Canberra, talks with performers, and gives a preview of what is coming up.



ANGELS 1984 ROCK?

It's pretty hard for me to be objective about the Angels' new album "Face to Face". I dig the band so much live that I just have to like their second elpee, being as it is a fair representation of what they put across in their live act. And yet there is a nagging suspicion that for someone who had not actually seen the Angels in action the album might come over as (dare I say it) . . . tedious. How in God's name, you might well ask, can an album with all the energy of *Face to Face* be fairly described with that adjective? Well, to be honest, I find the album anything but tedious but after all, we are struggling for objectivity and there is undeniably a certain sameness about the songs. The Angels seem to have hit upon a formula for their songs and are sticking to it. But it's a formula that works — particularly in a live situation. Their songs seem to be structured so that the tension builds up (in some cases almost unbearably) to a point usually about midway through the song where it just explodes — and all the punks and headbangers in the audience go beserk — and thereafter the tension gradually dissipates. Sounds a bit like an orgasm, doesn't it, and in fact the level of excitement generated by this band is somewhat similar. The Angels play straightforward, foot stompin' songs in the style of AC/DC and Status Quo but without the (sometimes) inspired guitar solos of the former and yet they leave those bands so far behind in the sheer emotion and impact of their music that it's embarrassing (for Quo and AC/DC anyway).

I find it difficult to explain the magic of the Angels 'cos I can't really work out why they are so good. Various friends have claimed that Midnight Oil and Cold Chisel are better bands and while I can see that Oil are superior musicians with infinitely more original songs and that Chisel's lead guitarist runs rings around Ric Brewster, the fact remains I don't get off on these two bands the way I do with the Angels. Perhaps it all comes down to personal preference but I think there's more to it than that. I'm convinced that the Angels have got their act together in a way that Midnight Oil and Cold Chisel at their present state of development can only aspire to. But this is the crucial point — it's their live act which has the impact; *Face to Face* only recreates that emotion if you have actually experienced it with the band. With the stereo at full blast you begin to feel the throbbing, grinding guitars of "Straightjacket", "Take a Long Line" and "I Ain't the One" take hold of you just the way they do at an Angel's gig. Oh yeah, this band is dynamite!

Believe it or not, the ten tracks on this elpee were laid down in about five days. There is a definite live feel about the album, achieved in part by keeping overdubs to a minimum. Obtaining this sort of "presence" is no small feat, most bands seek it but few achieve it in Australia. (We have neither the equipment nor expertise to compete with overseas productions). Vanda and Young, who produced the first Angels album — a not particularly impressive effort with an unacceptable amount of distortion, due apparently to the guitar amps the Angels used at the time — are only production consultants on *Face to*



Face, the production credits going jointly to Mark Opitz and the Angels. About the only criticism I could make is that the drums might have been mixed a bit louder — in fact the two most successful songs "Take a Long Line" and "I Ain't the One" feature solidly thumping rhythm sections. The sound is not especially clean but then the Angels don't play crisp clean chews, do they.

Halfway through this review and I haven't even looked at what the Angel's songs are about! Actually I think their songs would be almost as effective if they were singing about such mundane things as teen love, though lyrically they are indeed a fierceband. For the Angels, 1984 isn't coming up in 5½ years, it's already here. But really, does this sound like your suburb (Fraser's latest antics notwithstanding)?

"He comes from the wasteland/
Where stone streets lead into the night/
They greet him and feed him/
Then shoot him down in their searchlight."

I dunno, I find the socially conscious lyrics of bands like Sham 69 and Tom Robinson lose their impact with repeated listening and quickly degenerate into clichés. It's good that bands are singing about how fucked up society is but perhaps it's because these sorta lyrics have such a big initial impact that they quickly become ho-hum, if not actually laughable. I'm not suggesting that bands should sing only about trivia — God forbid! — one has only to look at the lyrics of 90% of Oz bands to appreciate just how good the lyrics of the Angels are. Like, there was a time in my life when I would really have identified with lines like . . .

"Caught by the fear and the anger
of all you despise/
Wall in the feelin' revealin' you've
learned how to die."

And I'm sure there's quite a few Queenslanders who'd find the lyrics of "Comin' Down" (all about Big Brother

Joh) a bit too close to home for comfort. Moreover, "Outcast" is quite remarkable for the sensitivity of its portrayal of one of society's rejects, the extent of his rejection receiving a twisted, subtle emphasis in the line "But who'd make love to an outcast?" Their current single "Take a Long Line" also tells the story of a fringe-dweller who finds himself overwhelmed and powerless in the face of The Authorities. How much notice audiences actually take of the lyrics is debatable though they're not all that easy to ignore with Doc Neeson's twisting, contorted figure acting them out . . . shining a torch on the pogoing hordes while screaming "never so many, are watched by so few, for so long, by so much, for Big Brother!" and attempting to writhe free of his invisible bonds in "Straightjacket". But the problem remains whether the effect of this lyrical intensity can be maintained. It might be just a little difficult to keep writing songs about social rejects and injustice when you belong to one of the top bands in the country and are reaping all the benefits that such a title implies.

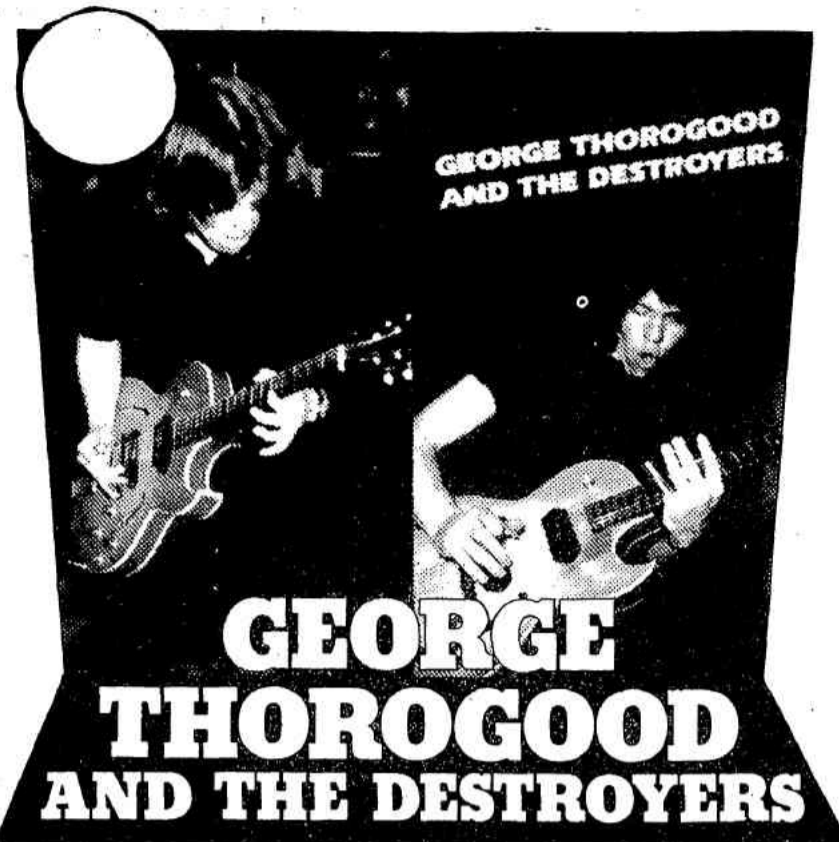
All of a sudden the Angels are BIG. Molly Meldrum keeps saying nice things about them on Countdown and they're even giving away a free Angels flexidisc with the current issue of a national rock magazine. But don't let all this hype put you off. The Angels have to be one of the most down to earth bunch of guys on the Oz music scene. When they first played Canberra at the Uni (in March), on finishing two sets which had knocked everyone off their feet they chatted freely to all and sundry who came up to congratulate them. Now, five months later, despite establishing a reputation as one of the hottest bands in Australia they are still totally unconcerned with their own self image. They're obviously not taking the praises being heaped on them so seriously though I guess you could say they are quietly confident. But none of them are prepared to talk specifically about the

future. When questioned about the rumours that Virgin are seeking to release them o'seas Ric seems embarrassed that it has been brought up. Yes, he admits, there is some interest being shown but as yet, nothing is definite. I suggest that the band is lacking ambition when my every question is met with either "I don't know" or "I really can't say", but Ric assures me that this is not the case. It's just that they don't like hazardous guesses about where they're going so nothing is said until it's certain. As John Brewster later pointed out, when they planned things nothing worked out, now they're taking everything as it comes and things really seem to be working. Just the same it's rather incongruous to be confronted with a band who approach everything in such a lowkey fashion when everyone around them (including myself) is going over the top.

1978 looks like it's the year of the Angels but the band have been around for a while. Formed in 1974 as the Keystone Angels, Doc Neeson (vocals), John Brewster (rhythm guitar and harp) and Ric Brewster (lead guitar) are the only ones remaining from the original lineup. Drummer Buz Throckman, (who has reversed to his real name of Graham Bidstrup on this album), and bass player Chris Bailey joined the band about two years ago. They are currently getting more work than they can handle and after their successful support for Meatloaf (in which they reportedly blew him off-stage), they've been approached to so support for some very hot o'seas acts. But as nuthin's is definite I guess it is not my place to start making announcements about it. However, rest assured you will see the Angels back in Canberra in the next couple of months. See them before those vultures in Pommyland grab 'em. I reckon it's just a matter of time.

Marie Ryan

ALBUM SUPPLIED BY
ABELS RECORDS
MANUKA



A description of the Destroyer's music in the liner notes as "rockin' rhythm n' blues with heavy slide guitar, played like it was in the 50s and early 60s, with no compromise", is as good as any other. Thorogood and the Destroyers originally met to form the "Delaware Destroyers" baseball team but lacked the numbers to make up a team and started jamming together instead. From these strange beginnings they started playing the local New England bars. The Destroyer's based themselves on the lineup of Hound Dog Taylor and the Houserockers with Thorogood's hard-driven slide echoed by the two-piece bass/drums rhythm section of Billy Blau and Jeff Smith. They underscore and strengthen Thorogood's tearing slide - just good simple boogie and blues thickened with Thorogood's own growling vocals. The band rages through tracks such as Madison Blues, You Got to Lose and Delaware Slide obviously enjoying playing no-bullshit hard

R&B. Thorogood admits to a reverence for the John Lee Hooker, Elmore James tradition of the Mississippi Delta bluesmen and remains faithful in style to that era of the late 50s. His slide might not have the beautiful rasping quality that Hound Dog Taylor got out of his old battered Japanese-copy guitar and I wouldn't agree with a quote in the *New Musical Express* that Thorogood is the "best and heaviest white bluesman to emerge this decade - the hottest since Johnny Winter came stumbling cross-eyed out of Texas in '69", but so what - the album is pure enjoyment. *Eureka/Stockade* are releasing the album locally and are themselves worth sport-ing for having produced good-quality local blues and jazz albums by people such as Dutch Tilders and The ForedayRiders.

Richard Deadshit
ALBUM SUPPLIED BY
ABELS RECORDS
MANUKA



"EATER" - THE ALBUM.

Since my vicious and cowardly attack on Kev and the M.O. (yes I got the title wrong didn't I), I have found something that is really worthy of all the scorn I can muster. These boys for boys they really are, have produced on one record the total embodiment of all that stinks about Punk/New Wave. Msrs. Blade, Chevette, Woodcock and Rowland really do live up to the "one chord wonder/no-talent bums" labels that have been attached (often unjustly) to many punk bands. This album features inexcusable mutilations of several classics, to wit Alie Coopers "Eighteen" ("Fifteen" as Eater treat it), "Sweet Jane" and "Waiting for the Man" by Lou Reed, and horror of horrors, a total mauling of Bowie's "Queen Bitch".

These fun-loving lads are young, but that's no excuse for a lack of any redeeming features whatsoever. They are out of time for most of the record and shockingly monotonous; the mix is appalling, and the producer should have gassed at birth. Need I say more? Yes, I think I do. Let it be known that I am a person of little taste, but nonetheless, there were things on this album that damn near made me puke. Witness the sub-adoles-

cent macho crap in "Get Raped":
"I don't wanna see you no more
coz you're just a scabby
whore
you know I really hate
your guts
go and join the other
sluts"

I was able to distinguish this from the general metallic drone because the little turds had the pretension to print LYRICS! Not even Queen did that on their first outing; not even the ultra-sexist Stranglers could produce something as foul as "Get Raped". So there you have it. The standard of playing never rises above inept, and the lyrics are no more than a pathetic rehash of worn out cliches. The long-overdue change in the music scene that came with the New Wave, i.e., 'let's get up and have a go, we can do it too' has unfortunately spawned some total shit. This is the worst example I have ever heard.

I have no fear of being disembowelled by irate fans because I don't think Eater could have any.
It's plastic safety-pins for Eater.

Derek (Gratuitous Insults) Yeti

heard it? 'I NEED A LIVER'



JOHNNY COURAGE
out on UREA records

BEETHOVEN

BEETHOVEN: Symphonies 4 & 8. New York Philharmonic, conducted by Leonard Bernstein. C.B.S.' Record SBR 235 878, Cassette RC 878. \$7.99.

This recording first appeared in the early 1970's and C.B.S. are now re-issuing it as part of a complete recording of the Beethoven symphonies conducted by Bernstein, for which it has been re-mastered and given a new catalogue number, and it is with a considerable degree of enthusiasm that I welcome it back to the catalogue.

I was particularly impressed with the performances of both of the symphonies, though I do have some reservations about that of No. 4, which despite a bright, glowing account of the first three movements, suffers from a finale that is taken too fast and as a result the music is given insufficient time to breathe and relax. This movement always poses great interpretative problems for the conductor, but I think others such as Bohm and Karajan solve them far more effectively than Bernstein. No such reservations exist with the performance of No. 8, which ranks as one of the finest versions that I know of. Bernstein adopts fastish tempo, never treats the music with the sanctimoniousness that is unfortunately all too common with this symphony, and brings out the

humour and character in the score. Note for example the third movement, which, following Wagner's interference is usually taken slowly and gravely. Bernstein will not have a bar of that approach, and takes it quickly and lightly.

The playing of the New York Philharmonic is of a very high standard, comparing very well with the European orchestras that play in other recordings of these works. With such all round excellence of performance and playing it is a pity that the recording quality is not better. As usual with most American-recorded C.B.S. discs, the microphones are too close to the orchestra and the sound as a result is constricted and hard. It is as if the whole orchestra had been playing in a telephone booth. The tonal range is suspect too, producing a rather strident and fierce tone on the strings and brass and a distinct lack of bass. If, however, you can adjust to these shortcomings of the recording quality, you should find these performances to be thoroughly enjoyable. I might just add for the economically minded, that C.B.S. have put the 4th Symphony on only one side, whereas all rival versions except Bruno Walter's on M.F.P. Classics spread it over two sides, so you get two symphonies for the price of one.

Andrew Maher

CAMBODIA IN THE YEAR 1

A certain kind of "Marxism" is fashionable among Western European intellectuals. Fashionable "Marxism" has a very simple view of the Russian revolution and of subsequent world politics. Stalin betrayed the Russian revolution. Whenever afterwards a revolution failed, be it in Spain, China or Greece, it failed because Stalin wrecked it. When a revolution succeeded it succeeded in spite of Stalin; but when it didn't lead straight to Utopia, that was because Stalin and the Stalinists interfered with it and bent it into parallel with the "deformed" revolution of Russia. Stalinism was never true Marxism. True Marxism, as preached by Marx and as preached and practiced by Lenin, led naturally to a society which would make modern capitalist Europe seem primitive and regimented.

This was all very well, until a number of revolutions succeeded outside the European continent. It is obvious to anyone who knows anything at all about them that China, Vietnam and Cambodia are not Russian satellites. The direction which revolution has taken in these countries cannot be explained in terms of decrees made by Stalin or by later CPSU leaders. China, Vietnam and Cambodia have produced their own Stalins and their own Stalinists. Seemingly, the universal tendency of Marxist revolution in the twentieth century is to "degenerate" into Stalinism.

The fashionable Marxists will have great difficulty making sense of what is happening in Cambodia. The Khmer Republic has begun its life with what is probably the most intensive Reign of Terror in human history.

"Into the jungles went some 4 million people. Almost every official of the old government and also everyone with any education was killed: shot, starved, beaten to death, buried alive, run over by bulldozers or chopped up with knives and axes. The survivors were assigned to labour battalions. Those who could not keep up with the soldiers' regimen were killed outright or worked to death." (The Economist, February 26th)

A book which is condensed in the February issue of the Readers' Digest estimates that in 1½ years after the Khmer Rouge took power, 1.2 million Cambodians, or 20% of the country's population were killed. Of course, the Readers' Digest is a committed foe of all communists. But the Readers' Digest circulates mainly in countries where the press is free. It would not be an effective propagandist against communism if it was in the habit of inventing massacres of one million people where very considerable numbers had not in fact been killed.

What is going on in Cambodia? A highly conservative traditional society is being smashed to bits and ground up. Cambodia is being brutally blasted into the twentieth century.

THE DAYS OF GREATNESS

Traditional Khmer society is of more than 1500 years standing. During the European Middle Ages the most advanced and distinguished of South-East Asia's old civilisations flowered in Cambodia. †The Cambodians created in the centuries of their power, from about AD550 to the middle of the fifteenth century, a great civilisation and a magnificent art and architecture. It was wholly devoted to religion, at first Hinduism, especially the cult of Shiva, later Buddhism... In Sung times, around 1128 AD, the Chinese describe Cambodia as a powerful kingdom reaching the sea to the East (that is, in present South Vietnam) and to the West as far as the kingdom of Pagan, which



was in Burma. All modern Thailand was under Cambodian rule. Cambodia was also overlord of the small states in Laos and on the east coast of the Malay Peninsula. In AD1140, under the rule of a powerful king named Suryavarman II, the great temple of Angkor Wat was built to commemorate him. It survives (Fitzgerald wrote in 1974) as one of the most majestic architectural achievements of any people... It is probable that the great architectural works of Jayavarman VII (1181-1218) exhausted the wealth of the kingdom, for the end of his reign marks a period of slow decline, or at least of no further advance." (C.P. Fitzgerald, History of East Asia, pp271-3)

The Cambodian kingdom maintained an unbroken decline for seven and a half centuries afterwards. It was not disrupted by imperialism. In fact it was saved by imperialism, when it was about to be over-run by the more vigorous Thais. France established a protectorate in 1864, and maintained it untroubled until 1954, when Cambodia was granted independence as a result of the general French withdrawal from Indo-China. (Japanese occupation made no difference, since the Japanese left the administration to the Vichy Government's Colonial Office.) The French appear to have been very gentlemanly in the time they were there; this was no Algeria. "The country was weak and threatened: France saved it. The ancient culture of Angkor was preserved and virtually rediscovered by the French, who in turn came to have a high regard for the civilization of the oldest of the South-East Asian kingdoms. France did much for the country in the development of roads and modernization, education and health services. Until the overthrow of Prince Sihanouk in 1969 Cambodia was the best governed and most peaceful of the states of South-

East Asia; much of the credit is certainly due to the French, and French-educated Cambodians formed under the Protectorate." (Fitzgerald p316)

It seems the Khmer Rouge aren't giving due credit! Of course, the French might have done the Khmers a better service if they had thoroughly disrupted "the civilization of the oldest of the South-East Asian kingdoms", rather than stand back and admire it and help prop it up by giving Phnom Penh a bit of modern medicine. The kingdom continued doing what it had done for seven centuries - rotting away.

SIHANOUK

Sihanouk became king in 1941 (naturally, on the nomination of the French). Four years later the Japanese informed him that Cambodia was to become independent. He cleverly haggled with them on points of detail, not wanting to take their gift since they were losing the war. Then he demanded that the victors should honour the pledge given by the Japanese! His efforts to make progress towards independence under the re-imposed French protectorate had some success. But the custodian of traditional Cambodia had to be careful. "I was anxious, however, to avoid armed confrontations and bloodshed. That many of my compatriots disagreed with me on this was clear. Some chose to fight shoulder-to-shoulder with the Vietminh of Ho Chi Minh. In those days, due to the prejudices of background and education, I feared the Vietminh were fighting only to replace the French as masters in Cambodia. As things turned out, it was fortunate for Cambodia that a number of my countrymen acquired valuable experience in guerilla warfare serving with the Vietminh. After the war against France was over, unbeknownst to me, they even maintained some of

the resistance bases built up in those days in working order, just in case of renewed attempts at a colonialist takeover. The existence of these bases facilitated the amazingly swift appearance of our resistance movement in 1970." (My War with the CIA, p 150).

After the French left Indo-China, the U.S. tried to rope Sihanouk into the grand anti-communist alliance. Sihanouk wanted instead to be neutral, but initially he accepted American military and economic aid. The US began intrigues against him in the military and in the court. US dollars also gave birth to a class of compradores (importing capitalists) who favoured alliance with the US and were a corrupting and destabilising influence. In late 1963 Sihanouk (to ward off pressure from the Khmer Rouge, as he admits himself) renounced American aid, both economic and military. At the same time the Communists were re-organising their old bases in the countryside. In 1965, after severe bombings of border villages, Sihanouk broke off diplomatic relations with the US, and his policy of neutrality gradually became a policy of neutrality openly in favour of the North Vietnamese.

The Cambodian kingdom was rotting away very skilfully. It even survived the shock of a sizable peasant revolt in 1967 which was crushed by the army and gave the signal to the radical intellectuals, including Khieu Samphan, to leave Phnom Penh and go out to organise the communist bases. But three years later Nixon forced the issue. The pro-American clique in the Army and court were installed in power by a CIA-supported coup. Immediately the cohesion of traditional society began to dissolve, and a popular national movement arose headed by the Communists. The American invasion one month later confirmed the trend. The five-year war cost the lives of an estimated million Cambodians, and caused untold devastation. But as Lenin pointed out war does have at least one good side: it sweeps away much that is obsolete and rotten in human affairs... The war in Cambodia appears to have liberated the peasantry from the stultifying conventions of Buddhism and pre-capitalist Oriental despotism. The Khmer Rouge, of course, did not immediately call for a total break with the old order. Initially they needed Sihanouk as a figurehead. But after a coup of years they treated him with contempt.

Sihanouk's memoirs ("My War With the CIA") are by and large worthless. Royalist propaganda nowadays tends to be a bit of a joke, but Sihanouk's is exceptionally funny because it suggests that he was too conceited to see what was coming - though probably that was not so.

"Of the people, for the people, by the people" - although never so precisely formulated - had been the motto of my royal ancestors for centuries in their conduct of public affairs. Perhaps it was for that

reason that our monarchy is one of the oldest in the world, and I was the eighty-fourth King to be crowned." (p99)

"It is true that I did not want communism in Cambodia. Under the influence of Lon Nol who - as I clearly understood when it was too late - wanted to concentrate my gaze on an enemy of the left to conceal his own plotting with the extreme right, I sometimes was too harsh with the Khmers Rouges, especially when I reasoned that their activities could endanger our neutrality and independence... Proof that the Khmers Rouges understood my motives and never questioned my patriotism - even when they suffered from measures taken by me to limit their activities - is that they immediately rallied to my call for armed resistance. Moreover they insist with the greatest vehemence that, against my own inclinations, I continue to be Head of State after we have crushed the plotters and driven the invaders out of Cambodia." (p54)



TRUE LENINISTS

At one stage in the French Revolution, the Jacobins decided to reform the calendar. 1792, the year the Republic was instituted was redesignated as the year 1. The Jacobins were grinding French feudalism to dust, and history was beginning anew. The title of a new book by a French missionary on Cambodia in 1976: "Cambodge Annee Zero" (Cambodia in the Year 0) is no doubt meant to be ironic, but it emphasises the fact that traditional Cambodia has been killed stone dead. The Economist says: "There seem to have been two reasons for this large-scale killing: first to eliminate potential opponents and secondly to turn Cambodia into a country the new leaders could understand and run. The Khmer Rouge had neither the knowledge, the manpower nor the desire to operate even so slightly modern an economy as Cambodia's. So they set out to make it agrarian, collectivised and powered by forced labour."

But much the same thing was said about the Jacobins, and it was just as true and just as irrelevant. The initial effect of the French Revolution on the national economy was by no means positive, and the Jacobins were very unorthodox economists. (Their major economic innovation, the profligate use of paper money, can be justified on revolutionary grounds rather than on economic grounds.)

Nevertheless they cleared the way for the French industrial revolution of the next century. It is true to say that the Khmer Rouge are

setting out to make Cambodia's economy collectivised and powered by forced labour, but it is pointless to say that they are trying to make it agrarian. The economy is agrarian, and was never anything else. In opposition to the universal tendency of modern society, people have been redirected from the cities to the countryside. But this measure is progressive, because Phnom Penh's huge population was unproductive, being largely composed of unemployed refugees from the war and the upper layers of the old society. The industrialisation of Cambodia can only proceed from a productive agriculture, and the countryside is the only place where Phnom Penh's idle population can immediately be put to work. On the same grounds the Vietnamese Government is redirecting people to the countryside from Ho Chi Minh City.

The chickens have come home to roost for "the civilization of the oldest of the South-East Asian kingdoms." An unrestrained class hatred is at work and the "French-educated Cambodians formed under the Protectorate" are paying dearly for not having become revolutionaries.

No doubt, the Khmer Republic is the last place on earth where any European would want to live. But while any number of 'distortions' and 'degenerations' will be found in the Cambodian revolution when more is known about it, there is no reason to think that the Khmer Rouge have deviated essentially from the European philosophy of Marxism, in its effective twentieth century Asiatic form - Leninism. Whether Marxism has a historical mission in the twenty-first century, and what it will be is a matter for speculation. But there is no question as to what is the historical mission of Marxism in the century we live in. It has proved itself the most effective political form for dissolving the conservative structures of pre-capitalist societies, spreading modern technical culture and building industrial economies by forced march. In the advanced capitalist world which nineteenth century Marxism aspired to transform it has so far proved a failure, partly because of its very success in the backward societies. If the fashionable Marxists consider that this function of Marxism is a "deformation" or "degeneration" of true Marxism, then they ought to be clear that history is the villain. It is the real history of the twentieth century, and not the men who made it under conditions that were not of their own choosing, which has played havoc with the aspirations of the nineteenth. History has been Stalinist, but Stalin cannot be made responsible for history.

As for Khien Samphan and company, they will never be listed with the Florence Nightingales or the Tom Dooleys, but they have probably gained themselves a secure small place in history. They may not be as successful in constructing the new society as they have been in destroying the old. But in Cambodia of 1975 Mao's observation that "there is no construction without destruction" had an overwhelming relevance, and it will not be denied that the Khmer Rouge have destroyed thoroughly. The Khmer Republic has endured into 1977, and 1977 is the year 1.

REPRINT FROM
'IRISH COMMUNIST'

CONAGHAN'S CANBERRA

... what to eat

... and what to avoid

A visit to Warrens of Manuka proved to be a non-event. The bill for six of us was \$112, and though I left full, after a most enjoyable evening, it was a shame that after forking out nearly \$20 per head, I hadn't had a most enjoyable dinner.

Everybody else in the group said the food was good. That is their opinion. The food was 'good' but decidedly uninteresting and bloody expensive. I started with calamari, superbly cooked and served on a bed of rice. That was \$4. Not that serving fried squid is anything to go boasting about. Another diner paid \$4 for 5 prawns 'Georges' which was another way of calling them Prawns Kilpatrick. \$4 for splashing 5 prawns with Worcester-shire sauce? \$4.50 for 1/2 an avocado that the fruit picker should have been charged with pederasty for picking was a bit much, too.

Onto main course. I have never seen such a line up of boring, uninteresting, bland food yet. There was steak Diane, Tornedos, Chateaubriand (yawn, yawn, yawn), Roast Chicken, Lamb cutlets. Nothing that couldn't be knocked up at home in half an hour, and the prices were outrageous. I chose grilled barrimundi. Excellent fish, simply presented. But for \$5.90 I thought that a little excessive, to say the least. Not only was I charged \$5.90 for one piece of fish, but I declined vegetables (which included sweet corn niblets. Yuk.) and asked for a salad, which I was charged for, as well. I ordered a greek salad, because I like olives and feta cheese, and at \$1.20, I consider it bloody atrocious to pay anything for a salad, feta cheese and olives or not. Not only was I charged \$1.20, but the salad included a tinned asparagus, which at that price I consider tinned anything quite unnecessary. Somebody else's salad included that Australian cullinary delight, a golden circle pineapple ring. Someone else ordered Veal Cordon Bleu, and that was priced at \$6.00. There was nothing about their Veal Cordon Bleu that legitimated charging anything over \$3.00 for. The highlight of our dinner was one of our companion's main courses. Their Zazueta remains superb. But at \$7.90, so it should. Onto desserts. They have the audacity to charge something like \$2.50 for a slice of commercial pavlova. Two of us had straw-

berries for \$2.70, but then if you want to pay that sort of money for strawberries that's your fault. Anyway, they were excellent, fat ruby red strawberries, and they tasted superb. But to make matters worse, we were all charged for coffee!

Canberran Restaurants will never improve if people continue to pay outrageous prices for Dinner-Winner meals. Not only that, but the seating in Warrens is so tight that we had the option of helping the waiter by taking our dinners from him or ending up with it all over the table. Our table was perched right near the Loo door. Trying to have an intimate dinner there was like trying to have an intimate dinner in a Discotheque. Not only that, but the seating is arranged so tightly that you have to synchronize your breathing with the customer behind you or you'd end up with cracked ribs, and we were so close to everyone else on several occasions I could feel the pulse beat of the person sitting next to me. The service at Warrens is flashy. They have little touches like aftershave lotion and toothbrushes in the loo for refreshing, and hot towels for after dinner. But, since I always make a habit of cleaning my teeth before I leave home, and as yet have never found anyone who goes to a restaurant to put aftershave lotion on, I find this unnecessary. And since I don't eat with my hands and rub my food all over my face before I eat it, the towels weren't really necessary. Since the majority of sane people in this world go to a restaurant to eat, I find the provision of cosmetics, dental equipment and hygien facilities a little ridiculous. Pleasant, but bloody ridiculous. It's a pity Warrens didn't offer more interesting food and less frills. I would have made my complaints most vocal if I hadn't been in the company of three people to whom I was introduced that night. If you want to see flashy service you can go to see a Harold Robbins movie and wait for a restaurant scene, and pay only a few dollars. I detest paying nearly \$20 for a dinner that I wouldn't serve in my own home. If the company hadn't been so enjoyable the evening would have been a total loss.



Compulsory student unionism can be justified quite apart from listing the benefits that presently flow from student associations. It can also be justified quite apart from the policies which the various bodies and associations espouse and carry into effect. I am no apologist for AUS. Nor do I endorse every policy decision of the General Meetings for the Student Association. I don't even know them all. But I still support the principle of compulsory unionism as an essential element of a democratic student community. Here's why.

Let's start with individual liberties. Everyone supports the principle that a person's individual freedom should be enhanced and protected in the community. I do too. And there is no incompatibility between the principles of compulsory unionism and the preservation of individual liberties.

The individual liberty that we should be seeking to preserve is that which consists of exemption from legal control. No one wants to have to submit to the control of an authority if he or she can avoid it. And why do we have to now in respect of student associations? We don't. They are not associations which exercise legal control over their members, except in the rare cases of discipline. They are not like trade unions which make rules which bind all members, or negotiate awards which all persons in the industry may be subject to. They are merely representative bodies which make policies which do not have the binding effect of laws. The one requirement is the payment of a fee. But the objection is not to the fee, so the objectors tell us, but to the principle of compulsory membership.

We are told: look to the United Nations' Universal Declaration of Human Rights. That is our charter for voluntary membership! Article 20 states that "everyone has the right to freedom of peaceful assembly and association", and "no one may be compelled to belong to an association". Does not the argument for compulsory unionism end there? In a word: No.

The Universal Declaration of Human Rights can be read as a charter for anarchy. There are rights to do everything. If you want to do it, you can find support for it in the Declaration. Every lunatic cause can find support from the Declaration. But the key is that the Declaration is not only about individual rights: it is also about collective or community rights. The two have to balance one another.

The Declaration acknowledges this need in Article 29, which includes the following principles:

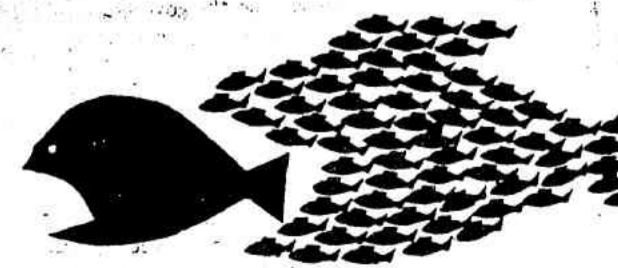
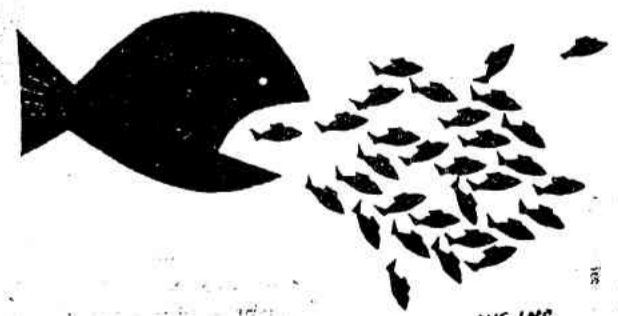
1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

We have, then, not only rights in a community, but also duties. We must not only be concerned with the freedom of the individual, but also with the security of the individual. That is, we must have a strong community in which we can enjoy our liberties.

The community we are concerned about is the student community. We are concerned not only with our own strength, but with our strength within the University and the larger community beyond. And why is compulsory membership of our student associations essential to this strength?

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WHY I SUPPORT COMPULSORY STUDENT UNIONISM



Only student associations which have all students as members can validly claim to represent the interests of students. Anything less is simply not effective student representation. Associations in which membership is voluntary can only claim to represent the interests of their limited membership. Such associations would only attract the active minorities of the various political hues. And they would institutionalise the representation of those minorities. The ordinary student, the campus dreamer, would have no one to represent his or her interests simply on the basis of his or her being a student.

That is not the case at present, thank heavens. The universal membership that we now enjoy guarantees the political liberty of every student to participate in the advancement of his or her interests. Students are free to attend meetings, speak, vote and stand for office. This right is not conditional. The majority exercise their political liberty by not participating, and that is a valid exercise of their right. Their silence need not mean dissent from the decision of their representatives and of those participating: it may also mean assent.

The present universal franchise not only guarantees the political liberty of individuals. It also guarantees the continuance of democratic student associations. The test of democracy is not who makes the decisions. This will always be a minority, however limited or large the community. The test is, rather, who chooses those who make them, and who can be chosen. At the moment, this is everyone. It can only remain everyone as long as membership remains compulsory.

But is this not still coercion? Not at all. Or if it is, it is a limited and healthy form of coercion. It has been justified in Australia in justifying compulsory electoral enrolment and voting at elections. In requiring the citizen to vote, we compel him or her to recognise his or her personal responsibility towards the community's affairs and the degree of moral obligation which a democratic society entails. This is the limited coercion. It does not require membership of one or another of the political parties in the community. Beyond the limited responsibility of belonging, the individual is free not to participate. Such a limit is healthy.

One bug for many students is that they disagree with some of the policies of the bodies to which they are compelled to belong. These policies are given effect to by the expenditure of funds to which the individual student contributes, however minimally. But such disagreement and dissent is an inevitable and healthy feature of a democratic body. Such dissent should not give rise to the right not to belong. That is a very short-sighted way out. In the case of our governments, no matter how violently we may disagree with those in office and how they spend our taxes, we cannot opt out: they remain our government. The way out for those who disagree is to seek to change, through democratic processes, those representatives in office.

If we have any respect for the principle of freedom of speech, too, we should not want to opt out of an organisation in any case, simply because of a policy disagreement. The great English judge, Lord Denning, has said in an essay that "freedom of speech means freedom of speech, not only for the views which you approve, but also for the views which you wholeheartedly detest." ("Freedom of Association", 1970) So, dissenters from AUS policies, ask yourselves, "But do I support freedom of speech notwithstanding...?"

(Continued on next page)

The effect of student organisations which have all students as members preserves individual liberty — the individual need not participate and is not compelled to do anything — and promotes the collective strength of students in a way in which democracy is guaranteed. Only such organisations can offer any possibility of practical action. They have money and they have the claim that they represent all students: this is the key to their power. They can then ensure the steady advance of student interests. They can give expression to their aspirations. They can give a strong bargaining position to students. And above all, they provide students with the means of formulating and carrying out policies.

The Federal Government and certain student interests want to undermine this strength and cut down possibilities for student action. They claim to be students of high principle. They claim to be fighting for the individual's right not to belong. But if their principle is really high, or deep and sustained, why has not one taken advantage of the provisions for exemption on conscientious grounds? I suggest it is because they have no principles of any weight at all.

What do we now know about those who oppose compulsory membership of student organisations? At least this: they are not opposing such membership on conscientious grounds. They are, first of all, selective in those bodies they do not wish to belong to: the Student's Association and AUS. Secondly, they appeal to the material advantage to be gained from not belonging: that small component of the fee which is spent on some policies which they disagree with. Thirdly, their opposition carries with it the meanest intellectual persuasion.

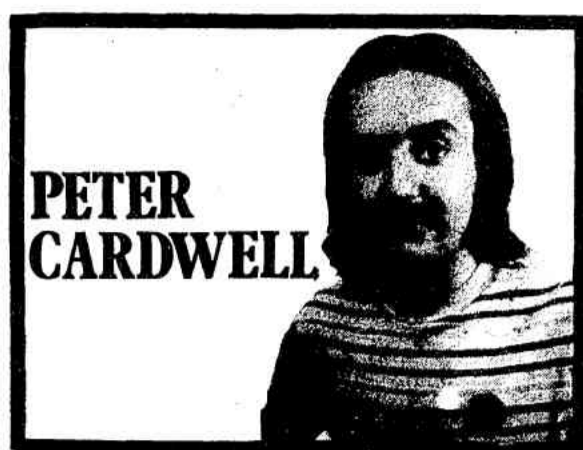
Opposition to compulsory membership is political, not principled. And it isn't even in the healthy category of, say, Right versus Left. True, the forces of the Right on campus cannot muster the support to be an effective influence in policy-making in the Students' Association, except a disruptive influence preventing policy-making. But they do not stop there. If they cannot win over student support within the structure of a democratic association, they will destroy the structure itself.

That is why Federal Government attacks on University autonomy and on student organisations are so dangerous. They cannot get sympathy for their policies and actions but only perpetual opposition, so the final solution is to abolish the means whereby students have an effective voice and the means of expressing it. This ends the possibility of any effective student representation, whoever might lead and support it. This is why every student should rally together to support existing membership principles, regardless of what they think of this or that policy or this or that student politician. The alternative is to have no policy and no leadership and no representation. None worth the dust it is sprinkled with, at any rate.

The freedom to associate and to build strong and effective associations has been a hard-fought battle. The right has only come in very recent years. It was barely more than 100 years ago that a gathering of suffragettes in an English common was charged with outlasses because they dared to associate together to call for a vote in choosing their representatives.

Such rights can easily be lost. Our democratic student associations, too, can easily be lost. Democracy is a delicate flower. The impending attacks by the Federal Government strike at the roots of our associations. The flower is then bound to wither . . .

Jonathan Brown
Undergraduate Representative
on University Council (elect)



PETER
CARDWELL

It has always been accepted that the maintenance and control by students of associations relating to them is an essential part of all tertiary institutions. The right of students to organise in order to defend their rights and interests is an integral part of the framework of our democratic society. The membership of such groups in order to be truly democratic must be compulsory.

The decision by the government to end compulsory membership of all student bodies at the ANU and CCAE intervenes in the internal affairs of the University and its autonomous student organisation, the Students Association. As such it is a direct contradiction of the above point.

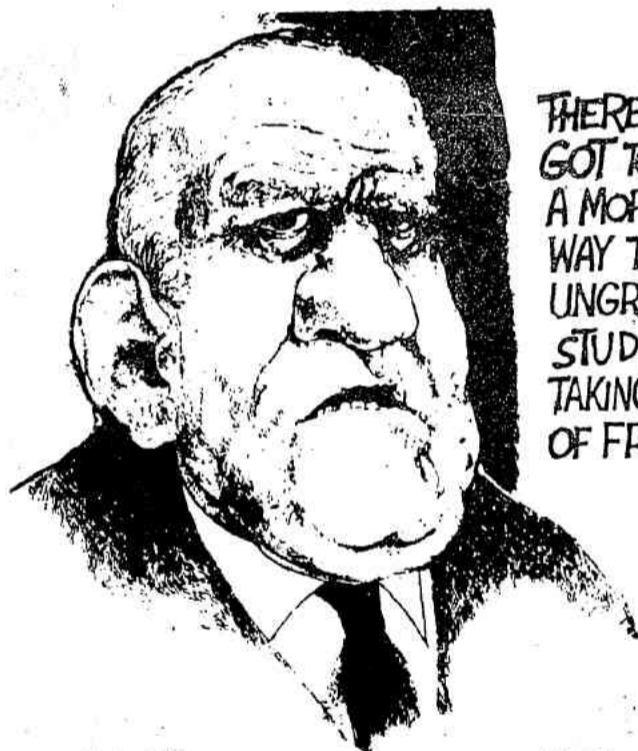
The ANU council, student organisations in the ACT, the ALP and the Trade Union movement have advised the government not to go ahead with Federal legislation to restrict the activities of Student Unions. The government, however, appears unwilling to listen.

have to pay fees to the University, i.e. New Students \$136, Re-enrolling students \$96. Students will not be able to say how their money will be distributed, the University will probably decide this on the basis of membership to the various bodies.

New legislation is proposed on student fees because there is not 'adequate opportunity for students to opt out . . . on conscience grounds' . . . (ibid).

In fact the 1977 University Fees Rules provide for exemption from compulsory membership of, and payment of fees to approved student bodies, plus the right to appeal to a Council Committee where a student is dissatisfied with the decision made by the relevant student body.

According to Senator Carrick student organisation as they now stand are undemocratic: 'it is apparent that payments have been made on occasion against the wishes of many, if not a majority of the students . . .' (ibid)



THERE'S
GOT TO BE
A MORE EFFECTIVE
WAY TO PREVENT
UNGRATEFUL
STUDENTS FROM
TAKING ADVANTAGE
OF FREE SPEECH!!

Government Intentions

Senator Carrick, Minister for Education wrote to the Vice Chancellor on June 2, 1978. He said that "the effect of the new legislation will be to ensure that a student is not required to be a member of any organisation as a condition for attending or graduating from the ANU . . ."

This means that the government's legislation will affect all student bodies at the ANU. Namely, the Sports Union, the Students Association, the Research Students Association, the ANU Law Society and the Union.

The government has stressed that it is the principle of compulsory unionism that is being contested rather than the fees paid. Students may still

The facts are that any payments made by the ANU Students Association have to be passed by a general meeting. All undergraduate students, being members of the Students Association have speaking and voting rights at these meetings.

Further all undergraduates are eligible to vote or to stand as officers in the annual Student Association elections. That only a minority of students participate in the Students Association does not mean that payments decided on are against the wishes of the majority, nor does it mean that the Students Association is undemocratic in nature. It simply means that the majority of students have chosen not to exercise their participation rights as members of the Students Association.

Peter Cardwell
President of the
Students Association

RIPPER RALLY

It was gratifying to see the large turnout for the Rally organised by the Students' Association in defence of Student Unions on August 15. At its peak the Rally was attended by well over 550 people — students, staff and academics alike — all concerned about the Government's pending legislation on student fees. A motion that we march to Parliament House, in order to join the Trade Unionists, Blacks, Women, Pensioners and Unemployed who had already assembled to express their disquiet at the Budget, was overwhelmingly carried. The 350 or so people who marched joined a large crowd outside Parliament. Indeed, the meeting was a rare show of solidarity against the Fraser Government's blatant maltreatment of so many groups in this society.

The Rally in defence of Student Unions clearly showed people's awareness of the real issues which surround the question of Government interference in the internal life of the University as well as their awareness of the ramifications of any such Government interference. The Rally also made it clear that opposition to the Government is mounting in student ranks.

Peter Cardwell



Crowd greets feudal relic



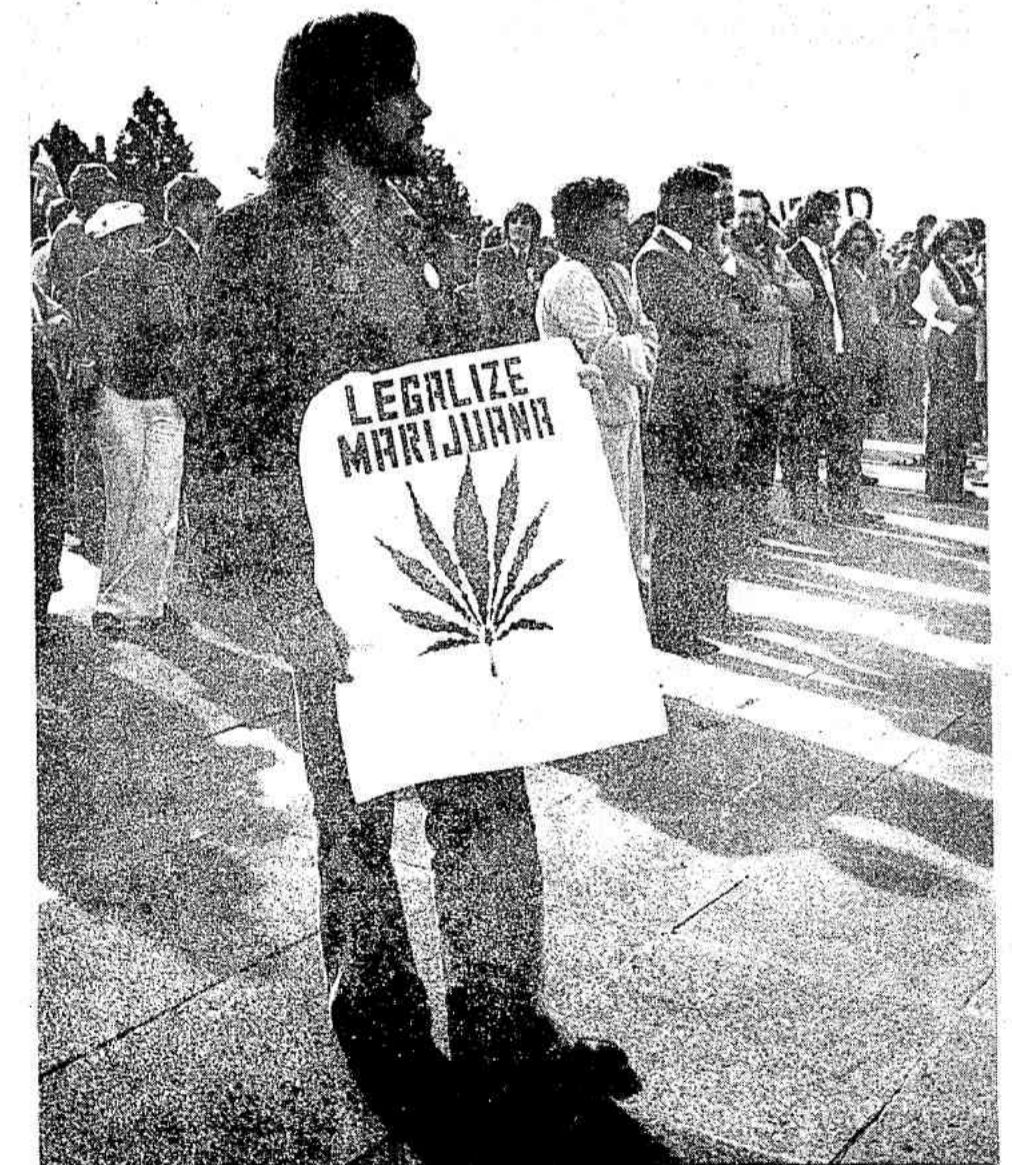
Gang of Four (and friends)



Plainclothes ASIO Agent



Terror on London Circuit



Leaf freak outside Parliament

THE UNDERSIDE OF SEXISM

part one

by Elizabeth Reid

A woman is like a length of white cloth, no matter how carefully locked away it will still stain; a man is like a black cloth, the stains never show.

Sentiments such as this occur in the folklore of every culture and reflect the attitudes of women embedded in the language and myths of each society.

These attitudes are also reflected in a society's practices. The many injustices and indignities which women daily experience are manifestations of such deep seated community attitudes.

In every society women have been treated differently from men. They have borne the blame for infertility and infidelity. They are thought to be different in their nature, their concerns and in their way of life. Society has different expectations for them and on the whole values them less than men.

In these ways, every known society has been sexist. That is, each society has consciously or unconsciously singled out women for differential treatment merely on the grounds that they are women. There are, of course, other determinants of a person's position, such as colour, race and class, but being a woman has always determined a distinct social group.

The form of this differential treatment of women differs and has differed quite dramatically between cultures but nevertheless every known society has so differentiated. The thought processes, ideologies, expectations and behavioural limits which form the basis of this differentiation cut across all modes of production.

To this difference in treatment, status and expectations is attached a difference of value, a hierarchy. It is not a differentiation of equals but a differentiation between the valued and the less valued and leads to the oppression which is so deeply imbued in every aspect of women's lives. This sexism has been identified by many Western feminists as the root cause of our oppression.

Clearly this ranked differentiation gives rise directly or ultimately to those discriminatory phenomena and inequities which so anger women: less access to education, malnutrition, long work hours, wage differentials, limited mobility and so on.

Our oppression is a form of violence. It is, in fact, an institutionalised violence which enables this economic control and physical and psychological force to be exerted over us. The marks of our oppression can be identified.

- * fear of liberation, of the autonomy of freedom
- * ignorance of the causes of our oppression and even of its manifestations
- * an identification with the oppressor — sympathy and altruism
- * an acceptance of dependency as natural
- * an internalisation of the oppressor's opinions and of the oppressor's image of the oppressed: self depreciation and a belief in the invulnerability of the oppressor

Oppression domesticates. It creates victims by mute consent, for the oppressed are submerged in the oppression and lack any consciousness of an alternative. The desire for oppression has been made a part of femininity, an essential part of being a woman. The oppressed accept sexism as an integral part of their lives. Differential treatment and lack of worth are not perceived as humiliating and restricting.

But while sexism is a concept which describes, it does not explain the root cause of this oppression for it does not give an answer to the question "why is this so and always so?" It describes an ubiquitous phenomenon but it does not attempt to explain its cause or causes.

Beneath or beyond the phenomenon of sexism, beyond the relations of inequality and inequity, there is a further and more complex relation to male society.

The indicative questions: why have women in every society been maltreated, often in identical ways? Why do all communities have attitudes and

women are omnipresent. If this invariably happens, what possible explanation can there be for it?

One's self knowledge disallows the possibility of it in any sense being "natural". However, the temptation to explain this as a naturally occurring phenomenon is very great. For how else are we to explain the occurrence of female infanticide in cultures as disparate as ancient Rome, pre-revolutionary China and in present day Islamic societies? How else do we explain the prevalence of maxims such as: "There's no profit in raising girls", "If a woman is raped, she must have asked for it", "A woman's cunning is beyond man's comprehension", "She is one foot a man", "No one bothers about a woman", "He is marrying a hoe".

Such attitudes towards women are not confined to a particular region, religion or culture. The social patterns may differ in the extreme. In parts of the Caribbean, many women do not marry until menopause and most children are born outside of marriage. In other parts of the world, marriage

The function of myths is to impose a certain view of the world or its creation, or to impose a certain image or set of attitudes or values. What it portrays or transmits is less reality than a particular picture of reality. The reality of the East bears little or no relation to the image held in the West not so long ago, of richshaws, shady transaction and opium dens.

Myths are not unchanging: they come into existence, alter, lose cohesion and disappear complete. They can be suppressed or created. In certain parts of the world chickens have been introduced this century both as a source of food and cash. The women tend, feed and market the produce. However, the myth has arisen or been created, and is now widely believed, that eggs make women, especially pregnant women, sterile but increase men's virility. In this way, women are deprived of an important source of protein while not only men's health but their swagger is increased.

Thus myths distort and deform reality. They are meant to establish, to legitimise an image which appears as the condensation of certain facts or knowledge.

Amongst one clan in the Eastern Highlands of Papua New Guinea, the boy's initiation ceremony replaces the distorted childhood myth with a distorted adult man's myth: during childhood the boys are told that the beautiful sounds heard sometimes come from fabulous birds, hidden from women but associating with men. On the first night of their initiation, the boys sit by the firelight transfixed while figures covered in rustling leaves



myths harmful and limiting to women? Why does the brunt of transgressions or of hardship invariably fall on women? Why is so much overt, hidden or institutionalised violence directed against women?

Women, throughout recorded history and in all cultures, have been harmed and dulled by these attitudes and practices.

Female babies are smothered, deserted or starved.

Wives and children are beaten.

Young women found with men have been killed or cast out while the men walk free. One such young girl was recently given the choice by her father and brothers of being shot, poisoned or run over. She chose the latter but was still alive after their third attempt.

Infertile women are ostracised and deserted. Women found in adultery are stoned. Women of all ages are raped, often with violence.

Anaemia, malnutrition, illiteracy and long work hours are the basic components of women's lives.

Does this reflect a natural order of things? For if not, the forces against

occurs even before girls reach puberty. Nevertheless in all those societies, men's attitudes to women follow quite a similar pattern.

Nor are such attitudes confined to the recent present. Most, if not all cultures contain a mythic justification for or explanation of man's dominance. The myth of Theseus is one of the most relentless within the Western culture. A typical and perceptive example of the legitimising role of such myths is found in a Garri folktale from Northern Kenya:

"Once upon a time very long ago, God needed someone to help him with something he wanted to have done. He turned to the women, who already had their hands full even in those days. Just then they were ditting making milk jugs and water basins and mats to cover the huts. God summoned them. 'Come here! I shall send you out on an important mission'. The women replied, 'Yes, we are coming, but wait a moment, we shall just finish our work here'. After a while, God summoned them again. 'Wait a moment, we are nearly done. Let us just finish our mats and jugs', said the women.

and masked in hideous mud-caked gourds snake through the crowd hissing. Men steal up behind the boys and put stone axes to their throats while the monsters lunge. But they are stopped short. Revealed behind them are men playing flutes. As the music fades, the Big Man speaks: "It is not a bird as you see. Men, and not other creatures make these sounds. The flutes once belonged to the women but we men took them away forever. We tricked them. If you tell this to your mothers or sisters, we will kill you." The axes again touch the boy's throats.

Myths are an imposition of values; truth is not relevant. What is ethically disturbing in myths is that they are, consciously or unconsciously, motivated; the aim is to make the false appear as the natural. And to propagate it.

To be continued next issue

WOMEN AND CHRISTIANITY

Christianity has been the dominant force in shaping Western civilization, in that it has permeated our social institutions, given us the moral basis for our laws, and formed the reigning ideals with respect to the role of women and their relationship to men. It cannot be stressed too strongly that the entire conceptual apparatus of Christian theology, developed under the conditions of patriarchy, has been the product of males, and that in a large measure it has served the interests of the sexist society under which we live. In short, Christianity has been a major means of justifying and perpetuating women's subordinate and inferior status in society, and as such, can properly be regarded as a patriarchal religion which oppresses women and which does not adequately reflect or even take into account the real experience of women.

The Christian church functions primarily as an agent of social control — it is a major institution in the socialization process, a process directed towards perpetuating patriarchy and the consequent oppression of women. On the one hand, the Church socializes individuals into notions of what's right or wrong, thus ensuring conformity with the ideas, attitudes, morals etc. of a patriarchal society. On the other hand, the Church reinforces this psychological process by the use of 'external restraints' — it works in the political sphere as a powerful pressure group or moral force so that it has great influence in the formation of those laws which are particularly relevant to women eg. abortion, rape, divorce. Furthermore, the actual teachings of the Christian Church justify and provide a rationale for the present situation of women and their expected role in society — a role which is circumscribed and always inferior to that of the male. Because the world view expressed in Christianity has the divine sanction of God and it is unassailable — there can be no doubt that patriarchy has God on its side.

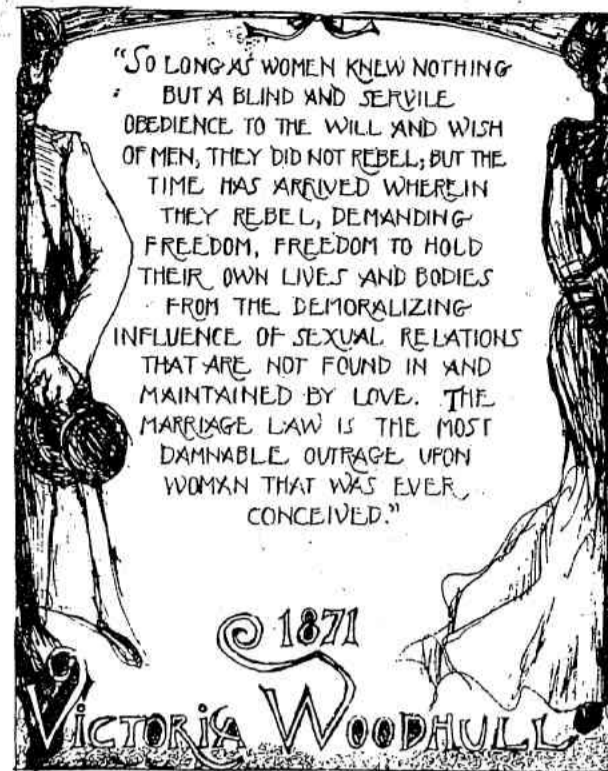
Because of the limitations of space in this article, I do not intend to go into a detailed analysis of exactly how Christianity oppresses women, however, I shall mention the major areas of oppression.

First of all, on a basic level, the teachings of Christian theology are overtly and explicitly oppressive to women — this theology asserts that

women are inferior to and subordinate to men, and that this state of affairs is to be accepted unquestioningly since it has been ordained by God. The inferiority of women is a position dictated from Genesis onwards — it is common knowledge that the male church has interpreted Genesis to mean women were created to serve men. The myth of "the Fall" from God's grace is central to the idea that women are morally inferior and as such, must be governed by men — Eve was tempted by the snake (i.e. the phallus) to "eat" of the forbidden fruit (i.e. to fuck Adam) and thus "man" lost his simplicity etc. etc. One would have thought that the old adage — "it takes two to tango" — would apply, but obviously to blame man's supposed "Fall" on sexuality per se would implicate the male; thus, it's female sexuality which caused the original sin and the beginnings of "men's troubles", and Eve's sentence is a brilliant explanation of women's inferior status — "In sorrow thou shalt bring forth children. And thy desire shall be to thy husband and he shall rule over thee". The connection between women, sex and sin is the fundamental pattern in Western, patriarchal thinking, and justifies not only women's subordination and inferior status in society in general, but also her expected role as wife and mother.

Even more specifically, the idea that women are sexual creatures, morally inferior, temptresses etc. etc. can be seen to have influenced the laws on rape even today — the female who is raped is assumed to have been at fault, blameful in some way, and this fits in with the Christian concept of women who "tempt" men.

By apparently sanctifying marriage and motherhood, Christianity perpetuates the basic unit of a capitalist patriarchal society — the nuclear family — an institution which oppresses women by imposing alienating sexual stereotypes, circumscribes her activities to caring for her husband, family and home, and of



course, the wife is inferior to her husband. There seems no good reason not to make the connection between the fact that the law in all Australian states (apart from South Australia) does not recognize rape within marriage, and the directive to women in Ephesians — "Wives, submit yourselves unto your husbands . . . for the husband is the head of the wife . . ."



Christianity purports to control not only the role expected of women, but also dictates an unrealistic cluster of attributes which the "ideal" Christian woman should have — she is to be passive, submissive, dress to please her husband, and realize her aim in life only through marrying and raising a family. There are numerous choice quotes in the Bible which men have relied upon to advance this "ideal" — if you're interested, have a look at Ruth 1.16.7; the last chapter in Proverbs, which lists the duties of a wife — and nowhere is she to have any pleasures (apart from looking after her family and home).

Women do not even have the right to control their own bodies or their sexuality — the "ideal" Christian woman is one who remains virginal and chaste, then marries and has children; no-one can deny that women's status still depends on her marital status. Furthermore, the emphasis on virginity until marriage reinforces and perpetuates the idea of woman/wife as the property of her husband — to marry a virgin and be the first man to "possess" her is obviously preferable; brand new goods are better than second hand ones, particularly when one remembers that much value is placed on the continuation of the male line, a line untarnished by any previous "sexual promiscuity" on the part of the female only.



Perhaps the most insulting aspect of the Church's interference with women's right to control their own bodies is the way in which an all male hierarchy assumes to dictate on abortion and contraception. The Church imposes its oppressive morality in two main ways

(a) by directly imposing its morality on those who identify themselves with the Church,

(b) by acting as a powerful pressure group in the political arena, aligning itself with, or influencing, those who have the power of formulating laws on such issues. The most recent example is the way the Catholic Church has become involved with such reactionary and conservative groups as the National Civic Council, and has continually opposed abortion law reform.

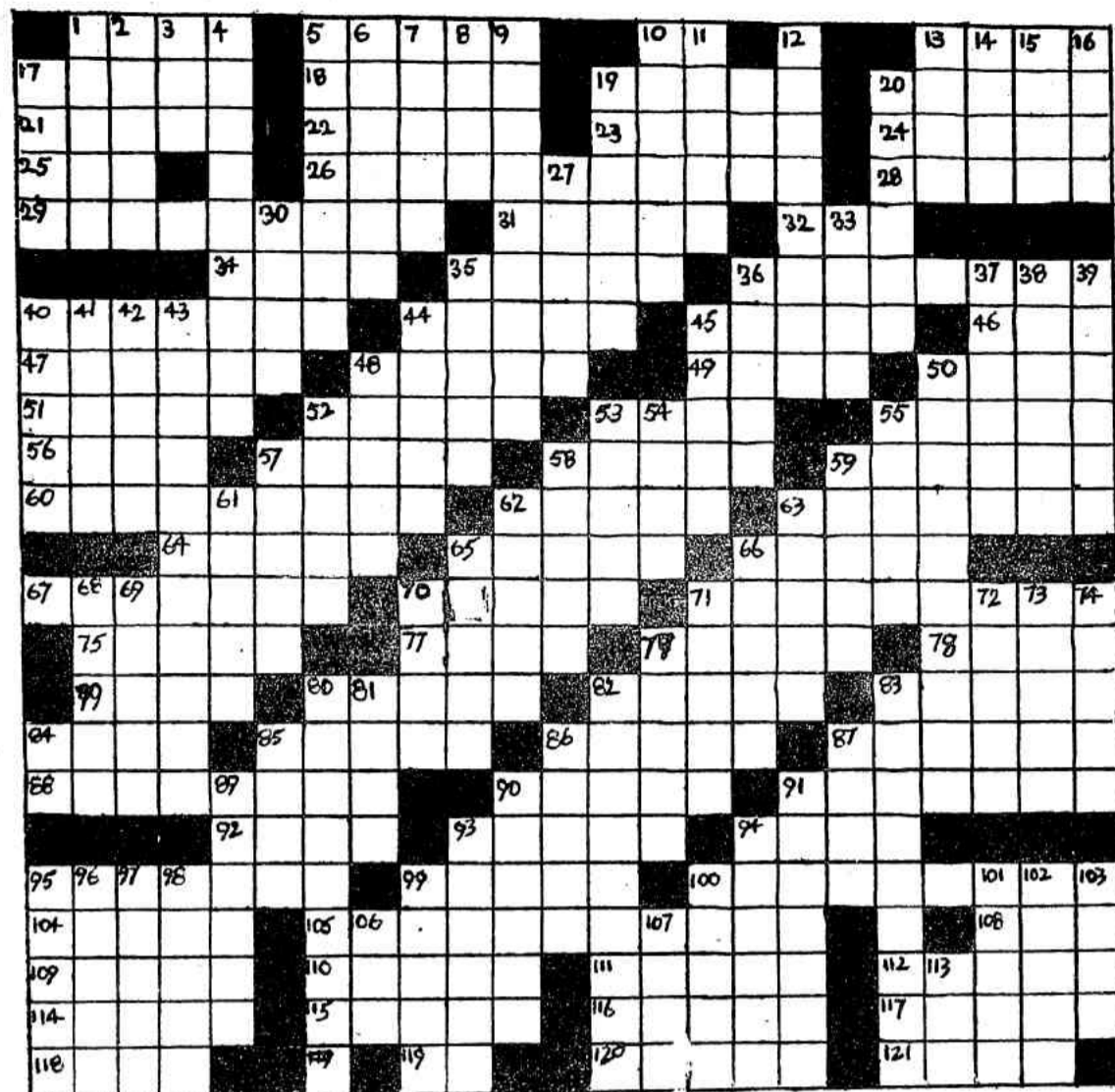
A final comment — if you are a woman who is not a Christian, don't fall into the trap of believing that you are not oppressed by Christianity — because of the extent to which the social and legal/political organizations of society are influenced by Christian morality and attitudes, all women are affected by the Christian church and its oppressive morality.

Anne McLean.



ACROSS

- 1. Pilots
- 5. Musical term
- 10. Saint (abbrev.)
- 13. Crust of wounds and sores
- 17. ---- garde
- 18. Lowest point
- 19. Frolic
- 20. Vacuity
- 21. Faux pas (slang)
- 22. Ovate
- 23. Sign of the Zodiac
- 24. Aussie barracking term
- 25. Horse's mouth-piece
- 26. Recurrences
- 28. Daisy genus
- 29. Decoration
- 31. Eject
- 32. Charged particle
- 34. Type of fish (pl.)
- 35. Entrap
- 36. Catafalque (2 words: 5,3)
- 40. Scowls crossly
- 44. Fraser's Canberra farm!
- 45. Shirty
- 46. Number
- 47. See 50 Down
- 48. Skirmish
- 49. Female name
- 50. Spoken exam
- 51. Occurrence
- 53. Black and blue
- 53. Stylish
- 55. Felony
- 56. To curve
- 57. Located
- 58. Put
- 59. Heavenly body
- 60. At some other place
- 62. Large dollop
- 63. Angry dispute
- 64. German river
- 65. Light-haired
- 66. Abstract entity
- 67. Underwear
- 70. Wing, skirt
- 71. Caused a reaction
- 75. Rescind
- 76. Comfort
- 77. Prefix: across
- 78. Rational
- 79. Hooded ceiling
- 80. Dash to pieces
- 82. Form
- 83. Christmas's good guy!
- 84. Molten rock
- 85. Coastal border
- 86. Narrative poems
- 87. Ravenous urge
- 88. Before birth
- 90. Practical joke
- 91. Famous colonel
- 92. Tarnish
- 93. Loose
- 94. Mother (pl.)
- 95. Divine Italian bastion!
- 99. Rent
- 100. Precious minerals (2 wds,3,6)
- 104. Dwelling
- 105. Type of graph (2 wds,7,4)
- 108. Eggs
- 109. Flaxen cloth
- 110. Debate
- 111. Isolated
- 112. Association
- 114. Sidled
- 115. Sheds tears
- 116. Fielding position (cricket)
- 117. Barrel
- 118. Student wages for meals?
- 119. Lousy
- 120. Water jugs
- 121. Joint!



Solution on page 23

DOWN

- 1. Evade
- 2. Poem division
- 3. Compass point (abbrev.)
- 4. Harsh
- 5. Noisy sleepers!
- 6. Refuges
- 7. Alter to suit
- 8. Religious ceremony
- 9. Asserted falsely
- 10. Elf
- 11. Threesomes
- 12. Sloppiest
- 13. Mineral springs
- 14. Drag or carry along
- 15. Skin complaint
- 16. Yogi (eg.)
- 17. That pop group
- 19. Ridicule
- 20. Deficient
- 27. Optical representation
- 30. Planet
- 33. Pledge
- 36. Tennis term
- 37. Uninteresting
- 38. Tooth protectant
- 39. Cross out
- 40. Sydney suburb
- 41. Even
- 42. Warnings
- 43. Is it a bird or a 'Superbird'?
- 44. Dam
- 45. Ruse



MCCOY'S
INDIAN
ANGLER

- 48. Right to retain possession (law) (pl.)
- 50. "....., the bells of Saint Clemens. (3 wds,7,3,6)
- 52. Sacerdotal head dress
- 53. Hit heavily
- 54. Applause (slang)
- 55. Ringing sound
- 57. Item of clothing
- 58. Ring
- 59. Conceited persons.
- 61. In what place?
- 62. Collide
- 63. Wings
- 65. Used up with enjoyment
- 66. Ensnares
- 68. Radiolocation
- 69. Over
- 70. Extreme apprehension
- 71. Trail
- 72. Where the deer and the antelope play

- 73. Go in
- 74. Term of affection for the elderly (pl.)
- 77. Ponder
- 80. Motorized lumber cutter (pl.) (2 wds, 5,4)
- 81. Register
- 82. Competition between the Superpowers for the moon. (2 wds,5,4)
- 83. Affected by the sun
- 84. Long playing record(abbrev.)
- 85. Portico
- 86. Expunge
- 87. Second-rate actors
- 89. Rise
- 90. Articles of china
- 91. Seasons
- 93. Contrived situations (2 wds,3,3)
- 94. More unkind
- 95. Butler
- 96. Remain true to
- 97. -Fijian island
- 98. French ideas
- 99. Beer
- 100. Orchard
- 101. Rumpus
- 102. Call forth, summon up
- 103. Without (french)
- 106. Commonwealth Research Equipment (abbrev.)
- 107. Incandescence
- 113. Children's name for grandmother.

TM

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The Southside TM Centre (22 McLaren Cres, Pearce) will be closed indefinitely from September 1st, due to a shortage of staff caused by the South Australian project and the departure overseas of our associate teachers. Campus checking will only be available by appointment.

A selection of books on the TM Technique (13 titles at last count) is available in the Chifley (General Studies) Library at BL 627.

ANU AMNESTY INTERNATIONAL GROUP

Professor David Allbrock, President of the Australian Section of Amnesty International will be speaking on Amnesty's campaign against torture and political imprisonment.

Friday, 25th August, 1.00pm.
Meetings Rm, Union Building.
All welcome

TM takes 15-20 minutes twice daily.

TM gives rest, relaxation, energy, clarity, awareness, efficiency, health, happiness . . .

Column Space From The Pseud Pols



Hi! A very successful version of the ritual demonstration was produced recently by our Pseud Rad branch. Marches have of course always provided good opportunities for P.R., who are a major force in supporting them. Some pointers emerged for future occasions of the sort.

Members will always perform well at these gatherings if they keep in mind the strong parallels with other rituals. Firtly, of course, rituals have no overt function: their purpose is latent, an outlet for grievance and a gathering of the chosen. It may be necessary to provide some superficial weak reason for demonstrating ('show them our strength' or etc.) but generally nobody asks and members should not occupy themselves with justification.

The rally at the start unifies the 'chosen' at the same time removing them from everyday life into the Sacred (in much the same way as speakers at the start of a graduation endow the occasion with importance, or how a religious ceremony takes place in a church). At the rally, leadership is established by use of a microphone or megaphone, the sacred objects which define their status: and the 'chosen' use marks and badges to set themselves apart. P.R. members, even if they find the march itself unrewarding, will see many opportunities for performance at this stage. The ceremony has not yet developed an emotional zeal: so talks, interjections, etc. may be of the same sort as used by members in other situations.

If an appropriate feeling is developed at this meeting, a unification achieved, the 'chosen' will decide to march out their grievance. This march shows echoes of older ritual, the passage of the 'chosen' through the world set apart from observers of the mundane world. The gathering under banners which defy the world,

and spontaneous ritualized chants, enforce this separation. Accompanying police define participants for others as set apart, though occasionally passersby will taunt or support. As far as P.R. is concerned however this part of the demonstration is rather unproductive. If you want performance rather than solidarity, you may well make the journey in some less sacred and more convenient way.

The climax of the ceremony takes place before Parliament House, a final release of grievance and energy. Powerful symbolism is at work here: ragged masses gather before the white building in allusion to the cries for bread of ancient times: people emerge to look down. Speeches, chorus, and comment become more impassioned, and participants gather closer. There is stylized confrontation with the law, in moves which are established by tradition; and cameras endow the occasion with wider significance. P.R. members should at this stage allow themselves to become emotionally involved: this gives an extra glitter to their performance and looks particularly good on television.

There are several ways in which this sort of ritual may be completed. Often representatives of the demonstrators climb the stairs and enter the building to talk with opponents, thus reuniting the 'chosen' with the profane world. In the recent demonstration however, this consummation of the rite was not possible. Some substitute was found in the pageant of the governor-general's arrival: it was as though the ritual had called up powers which when they departed would release all participants from the sacred.

P.R. members unaware of the ritualistic nature of demonstrations in which they participate sometimes try to prolong their performances: this is an insensitive mistake which should be avoided at all costs. Ritual follows obscure but rigid form: when a cause has been released from its part in sacred rite, and participants reunited with the world, performances once appropriate become ridiculous and unsuccessful.

The UNION has acquired a PIANO (reconditioned Wartheim Upright)
It will be housed in the BISTRO ANNEXE
Any student may use it between
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KIMBERLEY LAND COUNCIL

One thousand Aborigine representing 30 Aboriginal communities in the Kimberley met at Nookbah Station 200 miles from Derby for a bush meeting and dance festival lasting four days 19-22 May.

The meeting was the first bush meeting of its kind in the Kimberleys and the largest gathering of Aborigines to have taken place in recent times. Communities travelled up to 1000 miles overland to attend.

The bush meeting in full session expressed continuing concern at the loss to Aboriginal people of their land in the Kimberley.

Speakers expressed their disagreement with the apparent belief of the W.A. Government, evidenced by the Oombulurri situation, that no type of land holding in W.A., even reserved land, gave to Aboriginal people any ownership rights particularly rights to control entry onto the land. It was now feared that even land held in trust for the Aboriginal people by the W.A. Aboriginal Land Trust could be taken away at any time or handed over to mining companies for mineral exploration and development.

"The Government was still the boss for Aboriginal land - not Aboriginal people."

"Aboriginals must now own their land."

The meeting voted unanimously to establish an Aboriginal Land Council for the entire community with representatives to the council being elected by each community.

Mr Frank Chulung was elected Chairman of the Land Council. Mr James Bieundurry was elected Vice-Chairman. The voting was by secret ballot.

The Chairman of the Northern Land Council, Galarwuy Yunupingu, attended the meeting at the invitation of the festival's steering committee.

Mr Galarwuy Yunupingu spoke of the overriding need for unity for Aboriginal people across the North to stand strong together to fight for the things they had lost.

Mr Galarwuy Yunupingu told the meeting that the Kimberley Land Council must now prepare for the long hard job of obtaining European recognition of Aboriginal rights to their land.

"Our laws are not written down in Canberra, they are in the minds of the elders."

"We must say to the Government, 'change your laws because you made them not us'."

Mr Galarwuy Yunupingu conveyed to the people of the Kimberley the congratulations of the Northern Land Council on the decision to establish a Kimberley Land Council, and invited the Chairman and two council members to visit Darwin in June.

The KLC now established will speak with one voice for the Aboriginal people of the Kimberley about their land.

Governments in Canberra and in Perth will now know who to talk to on Aboriginal land matters.

It is expected that the KLC will meet for its first working session within six weeks.

The meeting also resolved to instruct the Aboriginal Legal Service to brief counsel to put before the current enquiry into the Electoral Act in W.A. the Aboriginal case regarding illiterate voters.

The bush meeting and dance festival ended on May 22. Singers and dancers from all parts of the Kimberley and from Groote Eylandt and Yirrkala took part.

Contact for enquiries: Frank Chulung, Kununurra 81378; James Bieundurry, Derby 911220; Tom Stevens, Kununurra 81060, or: P.O. Box 41, Kununurra, W.A. 6745.

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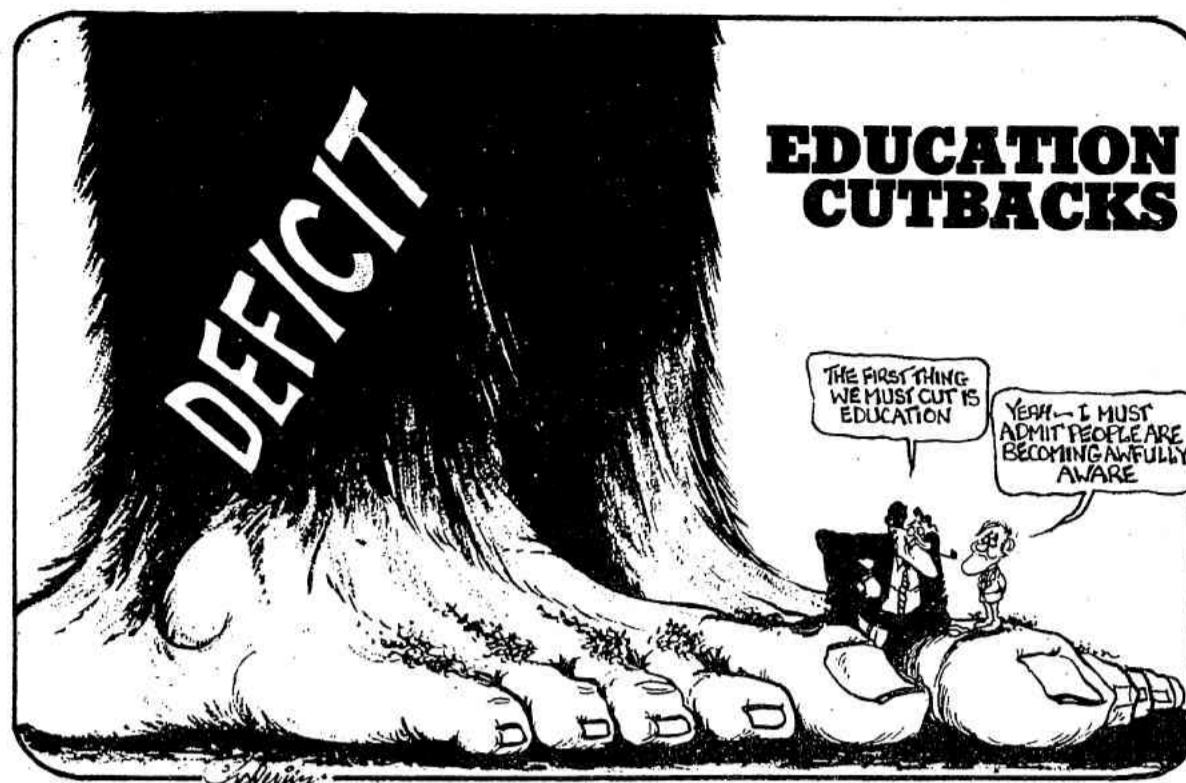
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 AUSTRALIAN GRADUATE SCHOOL
OF MANAGEMENT IN THE
UNIVERSITY OF NEW SOUTH WALES



Education conditions will be worse on campus next year, following the Federal Government's June 9 announcement of the 1979 funding levels for universities and CAEs.

While student numbers will rise by 2,500 (1%), total funds will be \$26 million less than in 1978, representing a reduction of 2.2% (see table).

Funding for Technical and Further Education (TAFE) will rise by 19.4% but total post-secondary funds fall by 0.5%, despite the Government's promise last year that there would be a 2% real growth in 1979.

The Government has made no effort to arrest the four year long decline in education standards since 1975, the year which saw the Hayden budget cuts and Fraser's seizure of power. Over this period effective full time student numbers will have risen by 12.5%, but total funding for CAEs and universities will have fallen by 4.1%.

The 1979 funding levels will be incorporated into the August budget. The specific consequences for each institution will not be known until the Government's education 'planning' body, the Tertiary Education Commission (TEC), reports back on August 31. But the general picture is clear enough.

Universities & CAEs	1978 (\$m) ¹	1979	% change
Recurrent	1086.4	1094.0	+ 0.7
Capital	85.6	52.0	-39.3
Total	1172.0	1146.0	- 2.2

1. Devastating capital cuts

In 1979 a total of \$52 million, \$33.6 million less than in 1978, will be available for capital works. A whopping cut of 39.3%, this is about half what the Universities and Advanced Education Councils advised was the minimum necessary to complete existing building projects and a small list of urgent new ones. Most of these were to be in the CAEs, many of which "are housed in obsolete or inappropriate buildings" according to the TEC.²

A cut of this magnitude makes planning in the capital sphere a dubious process. Funding for capital projects is on an annual basis whereas completion of the projects may take several years. Because of future uncertainties, projects that are the most needed won't always be the ones that go ahead and the cash allocations for capital works may not even be used. For example, of the \$20 million made available to the Victorian Institute of College campuses in 1978, less than \$15 million will be spent!

Education Minister Senator Carrick has announced that capital works not contracted by June 9 this year will be reassessed by the TEC on behalf of the Government and may be scrapped. This directly threatens the future existence of at least one campus, Northern Rivers at Lismore in NSW, which will have to be closed down unless many of its buildings are replaced.

2. Effective reductions in recurrent funding

Recurrent funds, which represents over 95% of the total allocation to universities and CAEs — the day-to-day running costs, including staff and learning materials — will increase by just 0.7% in 1979. This is the smallest rise for many years and, under existing funding arrangements, actually represents an effective reduction of resources.

As the TEC's report explains, institutions are not at present compensated for certain increases in costs over the course of the year and must pay for them from within their budgets. These costs include:

- 'Incremental creep': increased salary payments due to the ageing of an institution's staff structure. There are also costs resulting from increased liabilities for long service leave, superannuation payments, etc. Together this all amounts to at least 1% of the annual recurrent budget.³
- inflation in non-wage recurrent items such as library books, stationery, telephones, postage, electricity, chemicals, scientific equipment etc has not been compensated for since the beginning of 1978. This means at least another 1% of the recurrent budget.

On top of these items, student numbers will rise by 1% next year. When all these factors are taken together, it requires an increase in recurrent funding of about 3% to maintain the same educational standards. Thus the 0.7% rise is actually a severe reduction.

The decline in recurrent funding will largely affect student related areas. The most important of these is staff, both academic and non-academic. Many non-permanent employees will be sacked, especially the junior staff such as tutors and demonstrators who have the most contact with students. In some department/schools all junior staff will go. As well as depriving many post-graduate students of their income, this will result in a shift from teaching in small-scale tutorials, seminars and lab classes, to large-scale lectures. It also means that cheap mass-assessment methods will be used, such as unseen exams, rather than individual projects which require feedback. Student choice of assessment methods will be considerably reduced.

With less money for learning materials, institutions will buy less library books and send out less frequent external studies mailouts. Libraries and other student services will have to close earlier. Reduced library hours have already been foreshadowed in a circular to staff at the University of WA, for example.

On June 9, the Government announced that it would restore triennial (3 year) funding for recurrent grants. However, it fixed the 1980 and the 1981 increase in recurrent grants to the same level as 1979, 0.7%. If conditions are bad next year, by 1981 they will be catastrophic. Institutions will be attempting to sack not only junior staff, but permanent (tenured) and contract staff as well. The next few years will see major industrial disputes on campus.

3. The freeze on entry

Related to the funding cuts is a freeze on access. Though enrolments in universities and CAEs will rise by 2,500 next year, the first year intake has been already frozen and the total enrolment level will reach a plateau by 1981.

As the TEC put it: "... intakes to universities and colleges should not be further expanded into 1979-81 ... Indeed, the stabilization of intakes to universities and colleges which occurred in 1976 and 1977 respectively has already reduced the relative numbers of places available for school leavers to enter universities and colleges and it will continue to do so. By 1980, there will be some 13% more young people in the final year of secondary schooling than in 1975, but the number of places available will be unchanged."⁴

Thus it will be harder to enter universities and CAEs unless you come from a wealthy background and can afford quality schooling.

There will also be increased mature age student demand because of a substantial shift in the age structure of the

Australian population. However, the mature age students, like the unsuccessful school leaver, will increasingly have little choice but to take a TAFE course. The Government has earmarked TAFE as the growth area; Federal TAFE funding will rise by 19.4% in 1979 and enrolments will rise by 8.1%.

Increased funding for the badly neglected TAFE sector is welcome, but in this case is cynically motivated. Firstly, the Federal Government only provides about 13% of total TAFE funds and its financial squeeze on the State Governments will prevent them substantially upgrading TAFE. Secondly, the \$20.1 million increase for 1979 will not redress previous neglect; from 1975 to 1979 TAFE student numbers will have risen by 42% while funding rises by 24%. Thirdly, the supposed rationale for increased TAFE funding — an urgent need for skilled tradespeople — is false. A survey conducted by the Australian Bureau of Statistics, in April this year, found that there was a 3 to 1 ratio of unemployed to vacancies in the trades area. Fourthly, the costs per student are far lower in the TAFE area. By shifting funds out of CAEs and Universities and into TAFE, the Government cuts its total education bill at the expense of the potential student, as TAFE courses tend to be narrower, have inferior material provision, less scope for self-learning and less scope for highly salaried employment after graduation.

The Government also announced on June 9 that growth in schools funding would be held at 1% (effectively a cut). \$8 million less will be granted to Government schools, but \$13.5 million has been transferred to private schools, mainly the wealthy ones that are accessible to a small part of the population.

4. Education adrift

Despite the fact that Australia's productive capacity is only 80% utilized, the Government argues that we 'can't afford' an adequate education provision.

However, the Government believes we can afford to continually prop an ailing private sector. *Australia's public sector provision is one of the lowest in the world.* A table recently released by the OECD showed that of 24 countries surveyed, only 5 spent less than Australia's 28.6% of Gross Domestic Product in the public sector. Germany (41.7), France (40.0), the Netherlands (52.2), Sweden (49.8), Canada (36.4) and the USA (33.0) all spent more.

The Government's stated reason for chopping education is the same as its reason for chopping health and welfare spending — the demands of its overall economic strategy. This consists of reducing wages and reducing public sector spending, in order to transfer resources to the private sector in the form of increased profits, investment allowances and tax concessions, all designed to promote an 'investment led' recovery. The Metal Trades Industry Association of Australia summed up the approach when it suggested in a submission to the Government (June 1978):

"... we reiterate our previous recommendations that higher priority should be given to capital (i.e. investment) expenditure in the budget. As a corollary, the major burden should fall on those areas of current spending which have grown fastest in recent years — health, welfare and education."

The consequences of this economic strategy have been the rise of unemployment to close to 500,000, if non-registered married women are included; a fall of 60,000 since 1975 in the number of jobs in the private sector, partly due to the use of investment allowances to introduce capital-intensive methods of production; cuts to both wages and the social wage in the form of education and welfare benefits. While the profit levels of the major corporations have been maintained, the 'recovery' is *theirs alone*. The vast majority of the population have seen their living standards decline.

The recovery of business from the international recession and the structural crisis of the Australian economy is to be at our expense.

The gap between the owners of capital and the rest of the population is widening. The guiding philosophy is 'survival of the fittest'. Decent education is increasingly becoming the preserve of the rich.

Simon Marginson
Education Research Officer,
Australian Union of Students

Notes

1. All money figures quoted are at December 1977 prices.
2. Tertiary Education Commission, *Report for 1979-81 Triennium*, Vol 1, p. 68.
3. In CAEs 'incremental creep' alone may amount to over 2% of the recurrent budget (e.g. SCV Rusden in Victoria).
4. TEC, *op cit*, p. 39.

R.S.A. - up against the wall

The Research Students' Association Incorporated consists of all graduate students in the ANU. It liaises with pertinent bodies on decisions made concerning their welfare, represents student interests and facilitates the mixing of students. Each student pays \$7 per annum and is able to participate in RSA decision-making as a member of the executive or by voting at General Meetings.

Some of the current and continuing work of the RSA is:

Submissions:

Housing Office
Student Loans
Standing Committee of Council re ANUPS Stipends
Submission to Council on Office conditions of postgraduate students in the university

Representation on Committees:

Scholarships Committee
Library Committees
RSA Family Day Care Centre
Committee on Postgraduate Education
Committee on Energy Policy Initiatives

Financial Contributions:

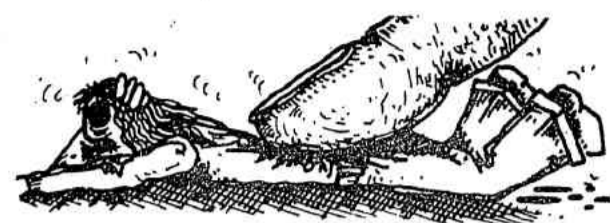
2XX - \$1700
The Cottage - \$50
New Literature Review - \$200

Additionally the RSA runs a welfare fund to assist students in need providing interest free loans up to \$400, easing the financial hardship of many students. It played a major role in setting up the RSA Family Day Care Centre.

The proposed "non-compulsory student union" legislation will seriously affect the RSA both in its ability to provide the above services and to lobby on behalf of its members. Under the legislation the RSA will be faced with unnecessary waste of time because it will now have to collect its own fees.

This legislation, combined with the current budget, is aimed at crippling student unions. The budget cuts will affect RSA members in the following ways:

1. No compensation for losses due to inflation since 1972
2. Failure to reinstate 200 scholarships axed in the last two budgets
3. Now allowance increase for the financial year 1978-79
4. Amendments to Medibank which will disadvantage our members
5. On top of all this TAXATION OF SCHOLARSHIPS which were set at a SUBSISTENCE LEVEL.



These measures cut scholarship value by 10%. Compare this with Senator Carrick's statement to the RSA, June 8, 1978:

"It is the policy of the present government to maintain students' allowances at an appropriate and realistic level."

"I assure you the government recognises the importance of the scheme in providing opportunities for significant numbers of students to undertake postgraduate studies."

Most of our members are in late 20s or early 30s. Our peers receive at least 2½ times our income; their effective loss from the budget is 2%, ours 10%. Our scholarships are taxable as income, yet we will not receive the benefits of earning income, e.g. the ability to go before Arbitration, the indexation of scholarships in relation to the CPI. Our allowance would now be \$5436 if it had maintained parity with the 1970 allowance in real terms.

Given that the government expects to make \$1 million from taxing us in a full financial year, it is unlikely that we will be able to claim professional expenses incurred in furthering our education; it is probable that we will be classified as a non-eligible full-time student group. We will no doubt also lose the benefit of our present housing subsidies and travel concessions.

Our members most seriously disadvantaged by budget cuts will be those with dependent spouses and/or dependent children, and our members who are paying their way through graduate studies by further restricting their access to university facilities.

This calculated attack on the subsistence allowance of scholarship holders shows a total disregard for the welfare of students. It is incredible to believe that Australia's leaders would seek to gain .00003 of their expenditure by decreasing the income of a group least able to afford and exert political pressure in their own defence, along with other groups on fixed incomes such as pensioners. Can it be a coincidence that "non-compulsory union" legislation is also presently being introduced? This budget and legislation cuts at the very life-blood of the university. Its existence as an autonomous institution is under threat by the present government.

The education system will no longer be one where entrance is based on performance and ability irrespective of socio-economic background but will become the exclusive preserve of those of higher socio-economic status.

The RSA executive for and on behalf of the members of the Research Students' Association.

Don Hough Chilla Bulbeck
Mike Johnson Brian Creese
John Farmsy John Monnoash

for and on behalf of the RSA

cadetships in economics

for third year
economics/commerce
honours students

Studying for an Honours Degree in Economics, Commerce or Arts (Economics) for completion in 1979?

If so, you may be interested in a Cadetship sponsored by the Department of the Treasury to cover your final year of studies. This would lead to employment as a Research Officer.

The Treasury

This Department, which has a central role in economic management, is seeking to recruit as Cadets Economics and Commerce students proceeding to Honours courses in 1979 with the expectation of upper Second or First Class Honours. On graduation they would be appointed to Canberra as Research Officers in work areas concerned with the following principle Treasury functions:

Resource allocation; Budgetary policy; Monetary policy; Taxation policy; Incomes and prices policy; External economic policy and relations; Commonwealth-State financial relations; Commonwealth Government loan programs; Financial markets and Banking/non-banking institutions; Australian capital investment abroad; Foreign investment in Australia.

Students with interests and background in macro and micro economics, public finance, international trade, monetary theory, labour economics and econometrics would be particularly welcomed.

SALARIES On appointment Cadets (Economics) will be paid within the range \$3378-5462 p.a. according to age, until completion of their Honours degrees. On graduation and advancement to Research Officer the salary range rises to \$10,038-12,335 depending on qualification.

WANT FURTHER DETAILS? If so, write immediately for application form and further information about work and career prospects to:

MR. DOUG HINTON, STAFF DEVELOPMENT AND TRAINING,
The Treasury, Canberra, A.C.T. 2600. Phone (062) 633670.

Applications close 1 September, 1978.

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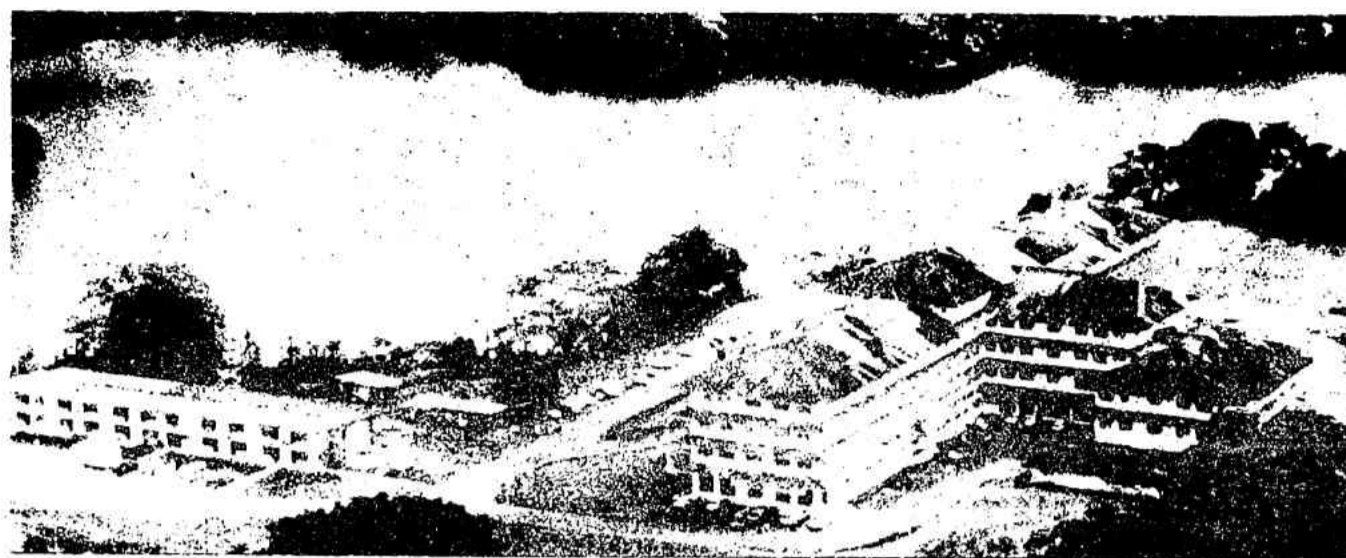
A RECOLLECTION OF STINGS PASSED

It was an extremely silly plan, and I should have never become involved in the first place. The promise of large sums of money on solving the mystery, however, persuaded me to follow Racine's plan. It was really the only way to approach the problem in any case.

The next day found me outside the imposing gates of St. Patagonia Convent. I was suitably disguised. After a prolonged wait, a large nun opened the gate, seized me by the scruff of the neck and proceeded to beat the living daylights out of me. Several minutes of intense agony followed. I was left in a disordered heap in the gutter, racking my brains for a reason to this vicious and unprovoked attack. As I was scraped up by ambulance attendants, some kind citizen having called them, I suddenly remembered one single glaring omission.... As soon as I was well enough to move, I shaved my moustache.

My convalescence was long and painful, but quite necessary. I had sustained several broken ribs and compound fractures of the left leg. There was no doubt about the truth of Racine's suspicions... these nuns were very vicious. But parting with my moustache was the greatest blow of all. It would take me years to grow another of comparable stature. I was quite determined to carry out the plan, in spite of the previous setback; still limping slightly I returned to the convent.

This time I was taken to see the Mother Superior. A party of strapping nuns conducted me from the gates to the main building, through endless scrubbed corridors, to the Mother Superior's office. I was greeted by a massively muscled woman with an incipient moustache and James Cagney sneer. I noticed that she was puffing on a large waterpipe, filled with what appeared to be a mixture of asphalt and fishheads. This was clearly a woman one would be a fool to irritate. I announced my intention to join the order. To my relief, she did not question my motives and merely examined my knowledge of the catechism. I was taken to a sparsely furnished room, given a rosary, a copy of the Canon of St. Patagonia, a habit, and a submachine gun and ammunition for the same. The Canon seemed to be little more than a practical guide to armed robbery and international jewel smuggling. It was as I had guessed.



By surreptitiously brandishing a mounted stag beetle during vespers, I was able to make contact with Racine's cousin. Mile. Maxine Descartes was young enough to be Racine's daughter, and I could hardly blame him for taking advantage of his wife's death, the filthy lecher. When she discovered that I was in fact Gaspard D'Aubergine, famed detective and patron of the Arts, and not in any way a real nun of the Little Sisters of Invisibility, she was barely able to conceal her relief. I wondered if we had been observed. A heavy blow from a lead weighted rosary answered my silent query.

I regained consciousness in a dank cell, which was also occupied by Mile Maxine Descartes, Mme Muriel Typhus, and a large toad, which affected an air of disinterest throughout the proceedings. Our first thought was of escape, as were our second and third. Muriel Typhus had the obvious lead here, as she seemed to have been incarcerated for some time. She did not recognise me without my moustache, so I introduced myself, and tactfully informed her of her late husband's tragic death. She took the news gravely, obviously having had some suspicion of the circumstances.

Our discussion was interrupted by the intrusion of a large hairy arm through the recently opened door. I was seized and dragged to the Mother Superior's office. Two huge nuns strapped me to a chair, and were sent from the room.

The Mother Superior left her desk, and began to pace around me, with an

expression of intense malice on her rather brutal face. My socks began to become agitated.

'Monsieur D'Aubergine', she bellowed, 'We know wxactly what you are tryna to do in our little convent, and we do not like it. I am now going to torture you, firstly because I want some answers, and secondly because I enjoy it'. With that, she lit an Icelandic cod cigarette, and blew the smoke in my face. After the fourth or fifth puff, I passed out.

I regained consciousness in the same cell. Maxine and Mme. Typhus were regarding me critically.

'Well, I can't perform fucking miracles all the time' I said with some annoyance. My lungs were still writhing.

It seemed that nothing short of Divine Intervention would extricate us from our situation. Despair sat heavy on our hearts. It was still sitting there three weeks later, made worse by the appalling food that was thrust at us at infrequent intervals. Maxine had taken to sitting with her head inside the water bucket, which was now empty. Brave woman, she was trying to keep our spirits up, but the joke wore thin after the first five minutes.

It looked very likely that we would spend the rest of our days in that wretched cell. I kept track of the time by arranging dead mice along the floor; a novel method, but of limited application. Then, after the twenty-seventh mouse, a certain scraping noise aroused us from our torpor. It seemed to come from directly beneath the floor. A ray of hope penetrated the miasma of gloom!

I had never, until that time, given much consideration to the devoted men of the Metropolitan Sewage Bureau. My lack of thought for these brave and hardy fellows was remedied by the miraculous appearance of one Louis la Fume, drain maintenance officer, though the hole he had inadvertently opened in the crumbling masonry of the sewer that ran beneath our cell (whilst removing a particularly stubborn patch of fungus).

I shall not upset the sensitive reader with the details of our escape. Suffice it to say that several long baths were necessary, and I had difficulty scenting a good cigar for weeks afterwards. After our return to the normal world, I lost no time in giving a full account of the events of the last few weeks to my good friend Inspector Oblique of the Gendarmerie.

Very kindly, he suggested a few days in a special hospital to recover properly from my harrowing experiences.

As I conclude this tale, I have been in that institution for two months. Although I feel perfectly healthy again, my doctors tell me that I am not well enough yet to leave. I have trusted their advice. Racine has visited me once or twice, but he is far from happy. Maxine Descartes and Louis la Fume, however, are now having a wonderful time on a MSB recreational tour of the drains of Lyon, Marseilles and Dar-es-Salaam.

THE END

Tim Harris.

WOT'S HAPPENING

The Finance Committee and the Executive of the Union Board have this past week cleared the way for me to start doing my job as fully as I would like. By that I do not mean I am going to start working, but rather I am going to be able to offer you the chance to work at virtually anything you want, within the arts, crafts, leisure or interest areas. My idea is to include much more than mass entertainment into union activities.

This does not mean I will be encroaching upon the responsibilities of the Student's Association or its Clubs and societies committee. I will not be organising any clubs or societies, just workshops and in fact will be encourag-

ing any group from the workshops to form into a club or society and become part of the Students' Association.

The format of the workshops will be as follows: I will organise the workshop, the tutor, the space and where possible the necessary equipment and you will pay the tuition fee. I anticipate that there will be ten people in each workshop group and they will pay \$10 for a semester course of ten weeks. The only visible limitations on what the courses can be, appear to be whether or not I can find a tutor and there are enough people interested.

I anticipate that the workshops will not start until next year, however I am looking for an immediate response

from you people as to the kind of courses you would like to see organised and if so desired and possible, I will get something going in third term.

So if you want a workshop in anything from Chinese cooking to basic mechanics, from guitar playing to palmistry, please let me know, and if you have any ideas on how they should be run, let me know - in fact, if you have any ideas relevant to activities - let me know. You can write to me C/- Union office (use the free internal mail) see me in my office near the bridge (if you are lucky!) or drop a note under my door or leave one at the union office or the Students' Association office or ring me up on: (49)2386.

Bob Downing
Activities Officer.

REVIEW

Dispatches

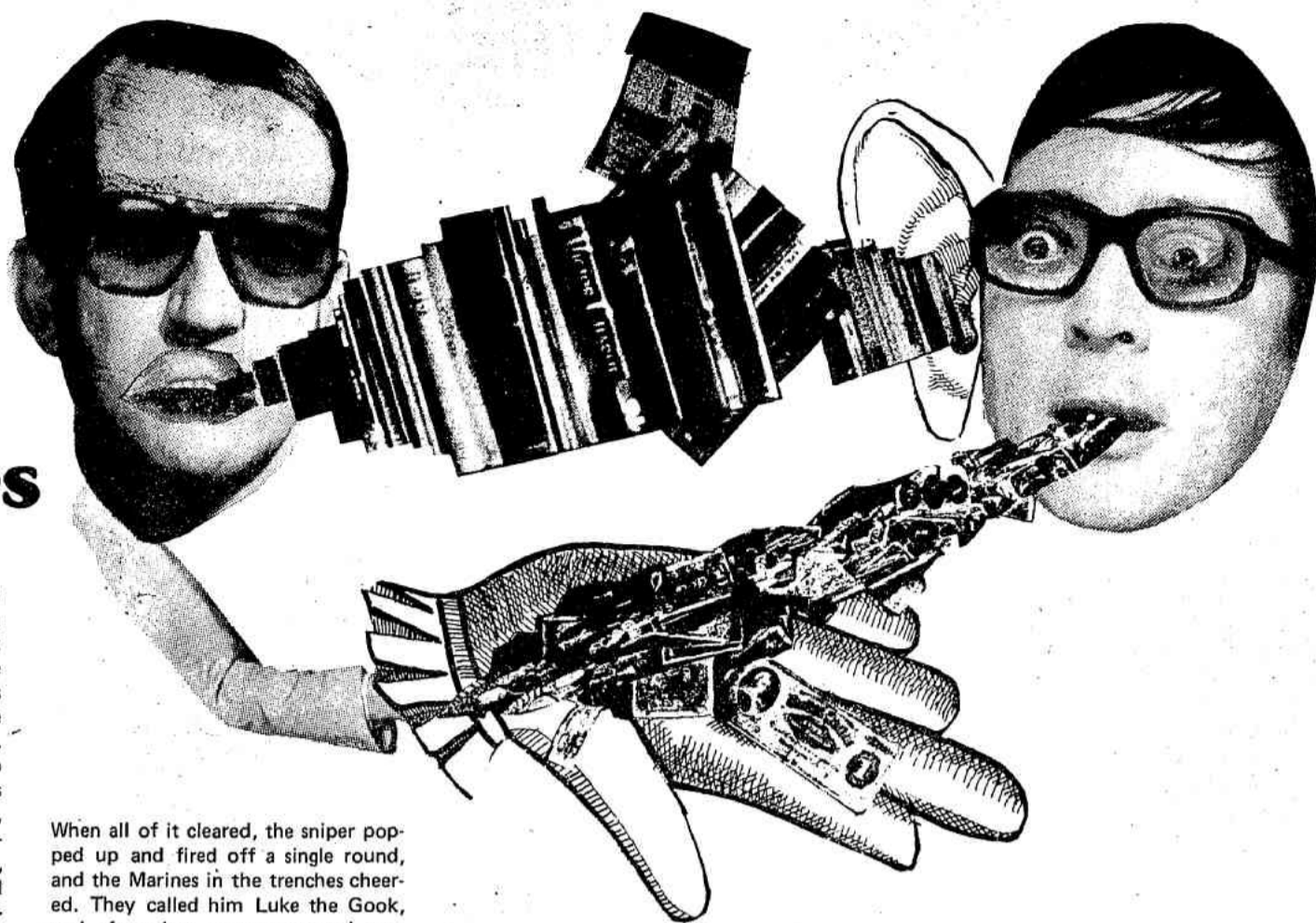
Michael Herr, PICADOR \$4.00

Vietnam was one of the best reported wars in history. But the Vietnam Michael Herr describes in his book *Dispatches* is very different from the newspaper and television reports which became commonplace to the world during the war's lengthy history.

Herr is a freelance reporter who spent about two years in Vietnam. His story is related as a series of incidents, often seemingly insignificant and unrelated. But they build up to a graphic, terrifying whole. This book is filled with the often contradictory, gut reactions of war . . . fear, exhilaration, superstition, friendship, hatred, revenge, craziness . . . but mostly on all pervading fear.

Herr brings alive the soldiers and their story of the war. He uses the slang; the Vietnamese are "Dinks" and "Gooks", the soldiers are "grunts", to die is to "get greased". He tells of the soldiers' nicknames, "On their helmets and flak jackets they'd written the names of old operations, of girlfriends, their war names (FAR FROM FEARLESS, MICKEY'S MONKEY, AVENGER V, SHORT TIME SAFETY MOE), their fantasies (BORN TO LOSE, BORN TO RAISE HELL, BORN TO KILL, BORN TO DIE), their ongoing information (HELL SUCKS, TIME IS ON MY SIDE, JUST YOU AND ME GOD - RIGHT?).

He describes the various situations of war such as the everyday event of riding in a helicopter with the body bags, the bags carrying the bodies of the dead; the drugs, most of the troops smoked dope except when an attack was expected, when nobody wanted to be stoned anyway; the music, Herr first heard Hendrix caught between crossfire in a paddyfield waiting for the rescue helicopter; the fatal attraction of war, one marine had finished his tour but wouldn't leave. Everyday he waited by the landing zone for his flight out and every day he missed it. Others would finish a tour and return to the States only to sign up for a second and third time; the reactions to the enemy, "Two hundred metres away, facing the Marine trenches, there was an NVA sniper with a .50 calibre machine gun who shot at the Marines from a tiny spider hole. During the day he fired at anything that rose above the sandbags, and at night he fired at any lights he could see. You could see him clearly from the trench, and if you were looking through the scope of a Marine snipers' rifle you could even see his face. The Marines fired on his position with mortars and recoilless rifles, and he would drop into his hole and wait. Funships fired rockets at him, and when they were through he would come up again and fire. Finally, napalm was called in, and for ten minutes the air above the spider hole was black and orange from the strike, while the ground around it was galvanized clean of every living thing.



When all of it cleared, the sniper popped up and fired off a single round, and the Marines in the trenches cheered. They called him Luke the Gook, and after that no one wanted anything to happen to him."; and the soldiers themselves like the Fourth Division LURP (Long Range Patrol Officer) Herr knew, "He wore a gold earring and a headband torn from a piece of camouflage parachute material, and since nobody was about to tell him to get his hair cut it fell below his shoulders, covering a thick purple scar. Even at the division he never went anywhere without at least a .45 and a knife, and he thought I was a freak because I wouldn't carry a weapon."

All this is just a small part of Herr's story. *Dispatches* as a whole reveals men and war on a personal level. Because of this it will make an impact on both those readers who have had no firsthand experience of war, and this probably includes most of us, as a totally new revelation about war; and those who have, as a book about war to which they can relate.

Sally Brockwell

Bitter Sweet Love

Colin Talbot's novel, *Sweethearts*, published by Outback Press, is, too say the least, a quite unusual and enjoyable book. His writing style makes it light and easy to read.

The title, to start with, really put me off - I thought I'd been conned into reading one of those Mills and Boon "true" love stories. On the contrary, Talbot executed quite a good send-up of these mass-produced love stories.

The main female character (Janice) is an incredibly revolting woman who changes her nail polish twice a day, and who perpetually pouts at herself in the mirror. She changes her make-up to suit the time of day, listens to soul music, reads *Women's Weekly* and smokes marijuana. She continually

criticises, picks and insults about anything and everything to do with her 'boyfriend'.

Her boyfriend is just as bad; he is pathetically weak. He puts up with her nastiness all the time, thinking she has a migraine, has had a hard day at work or is joking. He reads the *Women's Weekly*, doesn't smoke dope and likes educational T.V. programmes. His assumption throughout is "we love each other". He is bad enough to believe she was kidnapped when she left him and took all her belongings.

All in all, Talbot's novel is quite a small masterpiece. *Sweethearts* is amusing, well written and is very easy, light reading.

Beth.

Ascendancy Crap

"Make-up"
Mark Gillespie
(Outback Press)

You may remember Les Murray in Woroni (July 18) talking about the Ascendancy - a leftist cultural elite which latched onto the Whitlam Government. The Ascendancy is nearly dead. Mark Gillespie's book of short stories shows just how bad the Ascendancy got.

It is criminal to call Gillespie's fictions "stories". They are more like elongated publicity blurbs which have been pushed through a scrambler. The resulting code is not meant to be read and understood. It is meant to impress. "Another Story Altogether", for instance, starts with "Full of faces, moving slowly as gropers behind the glass, two and three storied, the windows staring as intensely as the eyes behind a void, the ground windows blank with fear, the terraces filled in," and so on. The sentence as water torture.

Bare reality, man.

Writers like Gillespie should blame themselves for people not appreciating their work. It's crap. Okay, so most Australians are philistines and have no taste. They watch "Benny Hill Show" etc, while neglecting native talents. That's no excuse

for bludging government grants and getting stoned and writing shit that neither informs nor entertains.

I can think of only two good writers that the Ascendancy has produced. Carey and Moorhouse. Even then, Moorhouse has written just one good book - "The Electrical Experience". And Carey is an advertising executive in Sydney. Guess you can't win them all.

The worst thing about Gillespie is his lack of craft. He believes that if he lets his subconscious go splat splat splat over 90 pages, literature will follow. But literature needs craft. It's an austere high. Words come into focus, then drop.

Gillespie likes his macabre mixed with his sensual. But it hardly ever works. Why? I think it's because Gillespie is fooling himself, like a lot of the Ascendancy. He's trying to be unconscious when he writes, trying to let it all flow. But in fact he is highly self-conscious. "I am a writer. I am a writer". It's so obvious. Nobody talks the way Gillespie writes (though I know a couple of hippies who come close). Gillespie is trying to emulate the experimentalists like Joyce and Virginia Woolf, while forgetting the discipline needed to bring chaotic literature off.

There is one fascinating piece in "make-up". Yes, in between the prose lapsing into verse, and the three pages of one-word sentences, there was something I liked. It was so bad it was funny. It's on the last page of the book, and is about a woman performing fellatio:

"Opening my mouth wide, bit the foul thing off, and gargled laughing in the fountain of blood that came from the twitching stump.

"As I laughed, he swung the metal club into my face and the crunch of teeth knocked me senseless as I spat the blood and teeth on to the floor and vomited over them, hiding their whiteness in acid bile.

"Suck me, Remora. Wrap your slippery gums around my little stump, or I will kill you more slowly than I first intended.

"The Catamite felt nothing. He shoved my face onto the gushing fountain and moved his pimply buttocks like a dog making love."

Shock Horror Mucus. Maybe Gillespie is a sub-editor for the Greyhound Recorder.

David Browne.

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THE REAL INSPECTOR HOUND

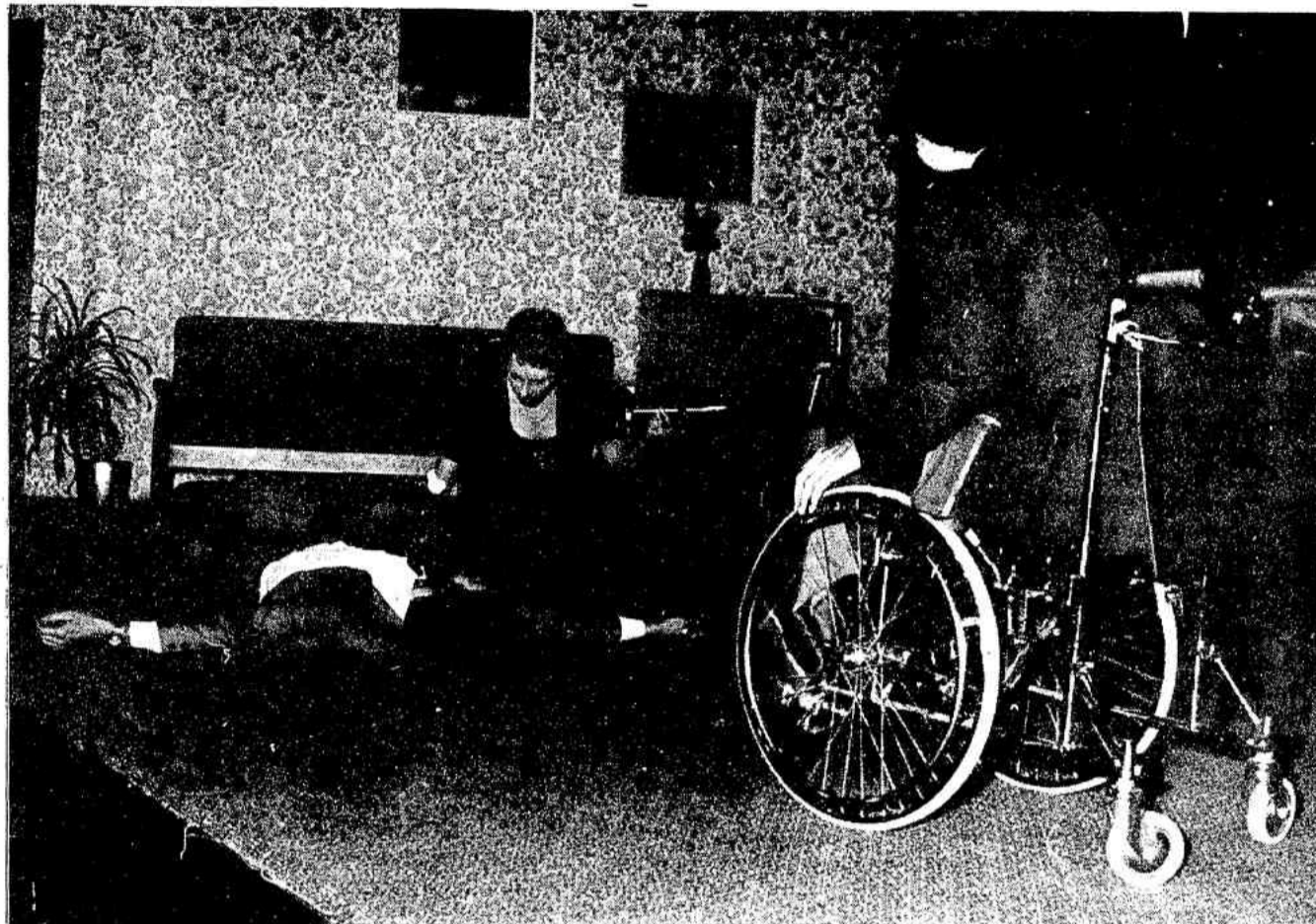
reviewed by Robert K.L. Taylor

Take an isolated house amongst the English moors, a sophisticated femme fatale, a flighty young girl in a tennis dress and a man whose behaviour is suspicious (to say the least); add an eccentric uncle in a wheel chair, a kooky maid and an ace detective and you have a typical mystery with all the cliches (add one body for flavour). Then add two reviewers (Birdboot and Moon) bound up in their personal lives while watching the above mystery and you have "The Real Inspector Hound". This was the new Campus Amateur Dramatic Society (CADS) production seen at Childers Street Hall recently.

The play is designed to send up plays of the mystery genre and in this it succeeds. It succeeds more importantly in that it is good comedy and sends up the reviewers as well!

Producer Ulrich Kuhn has departed from the conventional production of Inspector Hound by placing a small section of the audience and he reviewers at the rear of the stage. The reviewers are usually found in the body of the hall where the audience is left to doubt — perhaps all night — whether or not they are really part of the play. Though this effect was lost in this production the basic concept remained untouched (perhaps Childers Street is not a good hall for such a setting) and this reviewer was left to wonder which was actually the better idea.

Birdboot and Moon — played respectively by Bill McCallum and Paul Lachal-Roberts — were excellent, as they must be. The two characters were controlled and their personality differences well-drawn. Their approaches to reviewing — Birdboot has used his position to coax young actresses to bed while Moon is in a literary world of his own — were made clear to the audience very early in the piece. Moon drifts off into a monologue which could be a review of anything (how many times have you read a review and thought it sounded familiar?), while Birdboot switches his affections from Felicity (played by Nola Wilkinson) to the star of the "mystery" Lady Cynthia Muldoon.



This part was ably played by Meg Rodgers. Cynthia is the object of a young man's affections and another's jealousy both in the mystery and the real world which the reviewers represent. A difficult part which I believe CADS had great difficulty casting, though Ms Rodgers handled it well.

The rest of the cast were supportive to these three main characters in the CADS production. This need not have been so — all the characters are cliches and could have been played much more to excess. They must be characterisations rather than believable people. Sadly they were not, and this was the main fault with this production.

However, CADS succeeded in presenting an entertainment — which is something which far too many other theatrical groups in Canberra seem to overlook these days. I only hope they keep up the good work.

C.A.D.S.

CADS (Campus Amateur Dramatic Society) was formed in June 1978. "The Real Inspector Hound" by Tom Stoppard was its first production. The play ran successfully for five nights and with a total audience of

approximately 1,200 people, made a profit (gross) of \$500. The production itself cost \$950 which did not include the well appreciated voluntary labour of set building.

At present CADS has 30 members, 12 of which actively participate. CADS hopes to continue as an ANU theatre group but to do so will need new members, as many of the present members will be leaving at the end of this year. The group is hoping to hold workshops in third term and to put on a radio play. If you are interested in supporting CADS or becoming a member, contact:

Ruth Lopert
Toad Hall (F308)

Reggae on 2XX

Steve Smith promises to give us a reggae section on *Tuesday Sunrise* for the next while. Reggae influences have been a source of inspiration to performers as diverse as the *Rolling Stones*, *Patti Smith*, and the *Clash*. R3ggae is a synthesis of American soul music and Afro-Caribbean rhythms. The rhythms of Jamaican dance music — ska, rocksteady, and reggae — have so far defied imitation by white musicians, mainly owing to the difficulty in mastering the characteristic reggae back-beat. The standard reggae grouping is the vocal trip, as in the old *Wailers*, *The Maytals* and *Burning Spear*. Jamaican singles often have a re-

mixed version of the original on the flip side, without the vocals, enabling the d.j. to 'scank' or 'toast' over the single. This technique was responsible for the emergence of 'dub' or 'version' reggae, currently very popular in Jamaica. If all this sounds irresistible, why not tune in to *Carribeat* for your weekly dose of reggae, 8.00 on Tuesday mornings with Steve Smith. 1010 on the dial.



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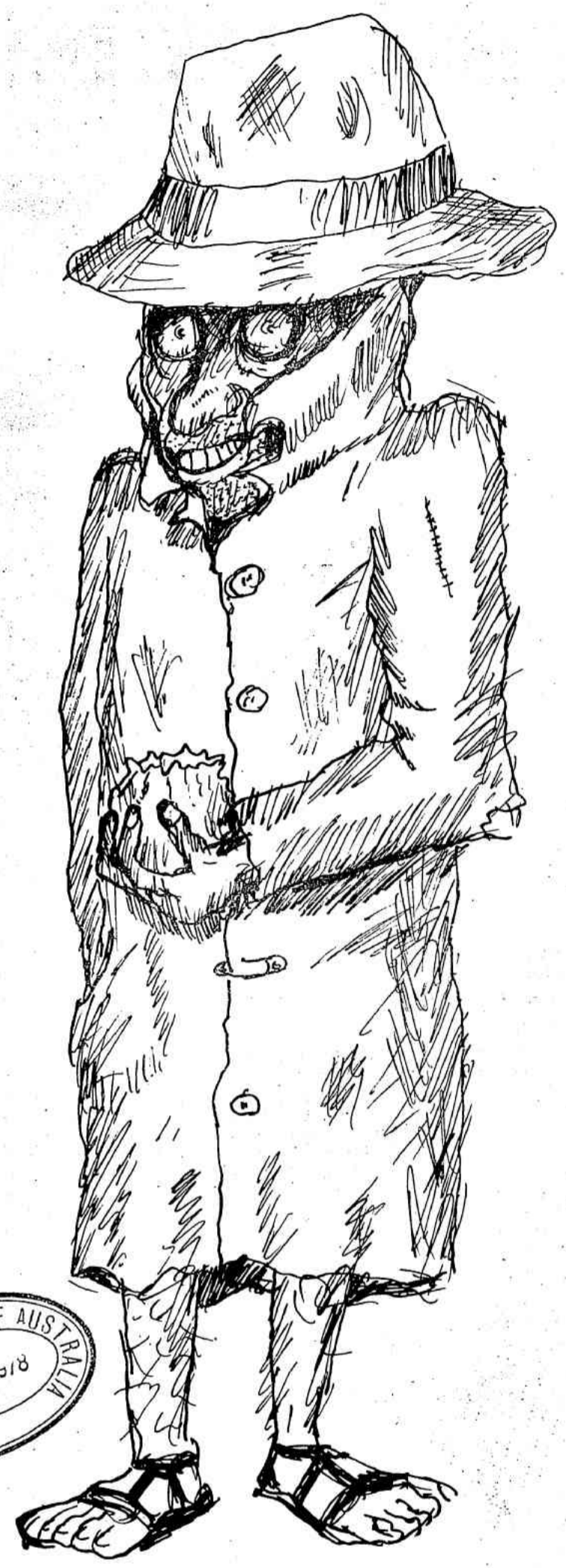
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CREATIVE ARTS

A Drawing Workshop will be operating during third term for BOTH staff and students. Cost \$10. Meeting to discuss suitable times at Arts Centre, Friday August 25, 12.30pm.

Thelma Hunter
Political Science

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